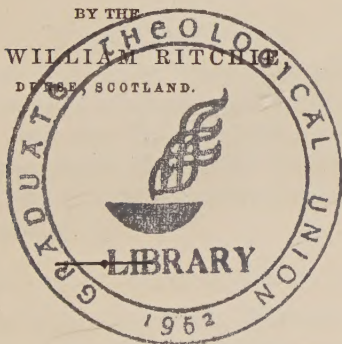


SCRIPTURE TESTIMONY
AGAINST
INTOXICATING WINE.

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SCRIPTURE WINES.

PLAN OF TREATMENT.

ON this subject of Scripture Wines we propose to enter pretty fully into the discussion of the wine question. We shall state facts and adduce evidence, which may enable the careful inquirer after truth to arrive at a right conclusion on this important subject.

IMPORTANCE OF THE WINE QUESTION.

We call it an important subject. We hold it is so, both to the Christian believer and the social reformer. Is it not of vast consequence to the Christian believer to know what the Bible says, or does not say, respecting the use of intoxicating drink? Has it spoken on this subject, or is it silent? Does it approve the use of intoxicating

liquor as a common beverage, or condemn it? If it sanction the indulgence, does it define the extent to which it may be followed with safety? Does it point out the needful guard against danger? Does it tell clearly how the use may be maintained, and yet the abuse certainly avoided? Or does it disapprove this indulgence? Then, in what way? Is it by a distinct utterance, or an admonitory silence? Is it by command, or example; by definite precept or comprehensive principle? Are not these inquiries of great importance to every believer of the Bible, as the book of God? Intoxicating drink is in the midst of us, entailing enormous evils on man. The question, then, is: What relation does the Bible bear to the use of these intoxicating drinks, as a beverage? Is not this an inquiry of transcendent importance to every one who has faith in the Divine Book?

And is not this question, too, important to the social reformer? It may, we believe, be laid down as axiomatic, that the Bible is the book of human progress. All history and experience serve to establish this truth. The hope of humanity, the progress of the world, lies in the moral power of the Bible. Let this glorious old book be but embraced by the human mind, let it rule the human heart everywhere, and it is proved by universal fact that man will rise in power of

thought, of feeling, of will, of faith in the true, and of love to the good, and go forward to a blessed future. As the social reformer, then, looks on any evil that arrests the progress of man, and as he seeks to remove it, is it not to him an inquiry of infinite moment, whether is the Bible, in this enterprise, for, or against, me? Does it sanction what I propose to discountenance? Is it hostile to the means I employ, or, at most, neutral? Can I be inspired with courage and hope, as I feel I may appeal to it as on my side? Or must I work with fainting heart, as I think I am walking in a way of reform, in which I cannot carry my Bible along with me? Is it not thus manifest, that it is of the highest importance to the Christian believer and the social reformer, to know whether the Bible is *against* or *for* the use of intoxicating drinks? Has it given a certain sound? Which side does it favor, — indulgence or abstinence?

DIFFERENT WINES MENTIONED IN SCRIPTURE.

The Bible makes mention of different kinds of wine. Our inquiry is: What is their specific nature? In what respects do they differ? Let it not be alleged that we have come to Scripture with a foregone conclusion; or that, having formed our opinion, we repair to the divine book to seek proof for it. Is there not a cause for

grave inquiry on this point? First of all, there is the remarkable fact, patent to every English reader of Scripture, that wine is spoken of there both with praise and blame, — as a blessing and as a curse. At the very threshold of the investigation, who can help asking, Why is this? Is not this a question that requires distinct settlement? Is not this a fact that demands clear explanation? Is the Scripture, — it may be urged, — inconsistent with itself? Does it, in one place, promise a thing as an enjoyment to be sought, and, in another, denounce it as a temptation that must be shunned? It will not do to reply to this, that it is the right *use* alone which is praised, it is the *abuse* that is blamed. This answer is vague and unsatisfactory. It leaves us wholly in doubt as to what *is the right use*; and, besides, it does not meet the facts of the case. It is *wine itself* that, in some texts, is pronounced a blessing. It is wine itself that, in other texts, is declared a curse. Is not this, then, a ground of earnest inquiry, why this remarkable difference of expression in the all-perfect book? Is it possible it can be the same thing that, throughout the book, is called by the same English term — wine? Can it be a drink, existing in the same state, or capable of producing the same effects, that has this opposite phraseology applied to it? Can it be the same thing that makes

“glad the heart of man,” and is pronounced to be a “mocker”; that is a symbol of the mercies of salvation, and of the outpouring of the wrath of God; that is an emblem of the joys of piety, and of the pleasures of sin; that is permitted for use in a religious observance, and forbidden to be looked on when it “giveth its color in the cup”? Believe this who may; we can not.

It appears to us manifest, that this diversity of expression in Scripture proves, beyond all doubt, a difference of character in these wines. The conclusion seems to us irresistible, that it is an innocent, unintoxicating wine which the Spirit of God, in his Word, commends; while it is a deleterious, inebriating wine which he condemns. This broad difference of character in these wines furnishes to common sense a palpable explanation of the diversity of Scripture expression respecting them. We see nothing else that can afford satisfaction on the subject. And is not this a mode of explanation followed in every similar case? When we read, for instance, in one text of Scripture, “God did tempt Abraham,” and in another, “God tempteth not any man,” how do we reconcile the diversity of expression? We reason, that the tempting, in both cases, does not refer to the same thing; but, in the one case, denotes a trial of principle, to strengthen the good,—in the other, a trial of the

heart, to seduce to evil. Again we read, in one Scripture, "Shall there be evil in a city, and the Lord hath not done it?" and in another, "He is of purer eyes than to behold evil." And how do we explain this disparity of language? Simply thus: We find the term "evil" in these texts to apply to different things. In the one case, it denotes judgment inflicted upon enemies; in the other, it means wrong which sinners commit. In harmony, then, with this principle of reconciling Scripture expression in such cases as these, is our manner of explaining the opposite statements, above referred to, respecting wines. We think it clear that these statements must apply to wholly different things.

NINE SCRIPTURE WORDS FOR WINE.

Thus far is plain to the reader of the English Bible alone. But the distinction is yet more manifest, to the student of the Divine Word, in the original Hebrew. What here are the facts of the case? They are these: that *nine different words* are employed in the Bible to denote wine, or are so rendered in our translation. We put it to common reason: Is it likely,—is it probable, that all these words were used to designate wine of the same nature, or having the same qualities? On the contrary, is it not morally certain, that each term denoted a distinct

species, whose quality was defined by its name? It is, indeed, well remarked in the *Encyclopædia Britannica*, that “one of the greatest faults of our otherwise admirable version of the Bible is, that the translation of the same original word is often improperly varied at the expense of perspicuity; while, on the other hand, ambiguity is sometimes occasioned by the rendering of two original words, in the same sentence, by only one English word, which, however, is used in different meanings. Not only two, but thirteen, different and distinct terms are translated by the word wine, either with or without the adjectives, ‘new,’ ‘sweet,’ ‘mixed,’ and ‘strong.’ If the first rule for a translation, as laid down by Dr. George Campbell, be correct,—that the translation should give a complete transcript of the idea of the original,—the common version must, on this point, be deemed exceedingly defective.”

We have, indeed, the authority of Scripture itself for maintaining that there were, in the lands of the Bible, different wines used, and may, therefore, certainly infer that these are denoted by the terms under consideration. Nehemiah (chap. v. 18) speaks of “stores of *all sorts* of wine,” provided for his large household, while governor of Jerusalem. It appears, then, to be removed beyond all reasonable doubt, that these nine Hebrew words denote different sorts of wine.

But, again, we go to the Hebrew Scriptures, and observe what are the facts, in the usage of these terms. Is it the case, we ask, that the things which they respectively denote are all spoken of in the same way? Are they represented as all alike innocent or noxious, or as partly good and partly evil? In short, is the same kind of language applied indiscriminately to the things in question, so as to leave us in doubt what was their respective character? No, we reply emphatically, — NO. On the contrary the thing denoted by one of these words (*Tirosh*) is, without a single exception, spoken of as a blessing; not a syllable of disapproval or of caution is uttered respecting it in the whole Book of God. Again, the thing denoted by another of these words (*Shechar*) is, almost with the same uniformity, represented as a curse; and, — unless in one solitary instance in the early period of the Hebrew people, where it is mentioned in connection with a religious observance, — it is, in every other case, spoken of as an evil, only evil, and that continually. Once more, the thing denoted by another of these words (*Yain*) is represented as very doubtful in its character, — a possible good, yet generally an evil. And hence, for *one* text in Scripture which speaks of its use with approval, there are *three* that point to it with warning. These are facts. What are we to make of

them? Shall we say they have no meaning? Or shall we dismiss the question with the thoughtless remark, "It is no matter. Wine is still wine; and there was a kind then used, which made Noah 'drunken?'" This be far from us,—so to impugn the wisdom of God's Spirit. How, then, can we account for his here always approving one thing, which he names by one word, and as uniformly blaming another thing, which he names by a second, except on the principle, that the former is good in itself, and beneficial to man, while the latter is evil and injurious? This line of inquiry, therefore, leads us to the same conclusion as the other formerly indicated,—that it is the innocent, unintoxicating wine that the Spirit of God, in his Word, commends, while it is the deleterious, inebriating wine which he condemns.

Moses Stuart thus observes: "Wherever I find declarations in the Scriptures respecting any matter which appear to be at variance with each other, I commence the process of inquiry by asking whether these declarations respect the same object in the same circumstances? Wine and strong drink are a good, a blessing, a token of divine favor, and to be ranked with corn and oil. The same substances are also an evil. Their use is prohibited; and woe is denounced to all who seek for them. Is there a contradiction

here, — a paradox incapable of any satisfactory solution? Not at all. In the light of what has already been said, we may confidently say,— not at all. We have seen that these substances were employed by the Hebrews in two different states : the one was a fermented state, the other an unfermented one. The fermented liquor was pregnant with alcohol, and would occasion inebriation, in a greater or less degree, in all ordinary circumstances ; and even where not enough of it was drunk to make this effect perceptible, it would tend to create a fictitious appetite for alcohol, or to injure the delicate tissues of the human body. The unfermented liquor was a delicious, nutritive, healthful beverage, well and properly ranked with corn and oil. It might be kept in that state by due pains, for a long time, and even go on improving by age. Is there any serious difficulty now in acquitting the Scriptures of contradiction in respect to this subject? I do not find any. I claim no right to interfere with the judgment of others ; but, for myself, I would say, that I can find no other solution of the seeming paradox before us. I can not regard the application of the distinction in question, between the fermented and unfermented liquors of the Hebrews, to the solution of declarations, seemingly of an opposite tenor, as any forced or unnatural means of interpretation. It simply fol-

lows suit with many other cases, where the same principle is concerned. Wine is a blessing, a comfort, a desirable good. When, and in what state? Wine is a mocker, a curse, a thing to be shunned. When, and in what state? Why, now, is not the answer plain and open before us, after we have taken a deliberate survey of such facts as have been presented? I can only say, that to me it seems plain,—so plain, that no wayfaring man need to mistake it. My final conclusion is this: viz., that wherever the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as corn and oil, they mean—they can mean, only such wine as contained no alcohol that could have a mischievous tendency; that wherever they denounce it, prohibit it, and connect it with drunkenness and revelling, they can mean only alcoholic or intoxicating wine. I need not go into any minuteness of specification or exemplification, for the understanding of my readers will at once make the necessary discrimination and application. If I take the position that God's word and works entirely harmonize, I must take the position that the case before us is such as I have represented it to be. Facts show that the ancients not only preserved wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine. Facts show that it

was and might be drunk at pleasure without any inebriation whatever. On the other hand, facts show that any considerable quantity of fermented wine did and would produce inebriation; and, also, that a tendency toward it, or a disturbance of the fine tissues of the physical system, was and would be produced by even a small quantity of it, full surely, if this was often drunk. What, then, is the difficulty in taking the position, that good and innocent wine is meant in all cases where it is commended and allowed, or that the alcoholic or intoxicating wine is meant in all cases of prohibition and denunciation? I can not refuse to take this position, without virtually impeaching the Scriptures of contradiction or inconsistency. I can not admit that God has given liberty to persons in health to drink alcoholic wine, without admitting that his word and his works are at variance. The law against such drinking, which he has enstamped on our nature, stands out prominently, read and assented to by all sober and thinking men. Is his word now at variance with this? Without reserve, I am prepared to answer in the negative."

The Rev. Dr. Nott says: "What shall we say to this? Can the same thing in the same state be good and bad; a symbol of wrath, a symbol of mercy; a thing to be sought after, and a thing to be avoided? Certainly not. And is the Bible, then, inconsistent with itself? No, it

is not ; and this seeming inconsistency will vanish ; and the Bible will be, not only, but will appear to be, in harmony with itself, in harmony with history, with science, and with the providence of God, if, on examination, it shall be found that the kinds or states of vinous beverage referred to, under the name of wine, were as unlike in their nature or effects, as were those mercies and judgments for which the same were respectively employed as symbols, or as were those terms of praise or dispraise by which the same were respectively indicated. No less than nine words are employed in the Hebrew Bible to express the different kinds of vinous beverage formerly in use ; all of which kinds of beverage are expressed in our English version by the single term ‘wine,’ or by that term in connection with some other term expressive of quality. The term ‘wine,’ therefore, as used in our English Bible, is to be regarded as a generic term, comprehending different kinds of beverage, and of very different qualities ; some of which kinds were good, some bad ; some to be used frequently and freely, some seldom and sparingly ; and some to be utterly and at all times avoided. By a mere comparison of the passages in which the term ‘wine’ occurs, this will be rendered probable. For it were difficult to believe that the wine by which Noah was dishonored, by

which Lot was defiled; the wine which caused prophets to err in judgment and priests to stumble and fall; the wine which occasions woe and sorrow, and wounds without cause; wine, of which he who is deceived thereby is not wise; wine, which Solomon styles a mocker, and which is alluded to by One who is greater than Solomon, as a symbol of wrath;—it were difficult to believe that this wine, the wine mingled by harlots and sought by libertines, was the very wine, which wisdom mingles, to which wisdom invites; wine which priests offered in sacrifice, evangelists dispensed at communion-tables, and which, making glad the heart of man, was a fit emblem of the mercies of God. There is a wine of some sort spoken of very frequently in the Bible with express disapprobation, or in connection with drunken feasts, or as an emblem of temporal and eternal judgment. And there is also a wine spoken of perhaps as frequently with express approbation, or in connection with religious festivals, or as an emblem of temporal and eternal blessings. That wines of such different qualities, and presented in such different aspects, and even in such frequent and frightful contrast, were one and the same article, in one and the same state, would seem, even though history, both sacred and profane, had been silent, quite incredible. How much more so now that in place of silence,

history, both sacred and profane, hath spoken, and spoken, not of their identity, but known and marked dissimilarity." — *Lectures on Intoxicating Liquors.*

THE SUBJECT AND MODE OF INVESTIGATION.

We have said enough to show the necessity of impartial inquiry into the nature of Scripture wines, as well as to justify the expectation that investigation will issue in finding those approved to be of an unintoxicating character, and those condemned to possess an inebriating quality. We proceed now to a review of the different Hebrew terms rendered by the common word "wine" in the English version of the Holy Scriptures, and to examine the texts in which they occur, in their bearing on our present examination. The subject of examination, then, is this: Does the Bible sanction the use of intoxicating wine as a beverage? For an answer to this question, let us "search the Scriptures" wherever the terms under consideration occur, that we may know the truth and receive it. In prosecuting this inquiry, we shall consider each Hebrew word in succession, and classify the texts in which it is used. A reference to these lists of texts will enable the reader to see at a glance which of the nine original terms occurs in any passage he wishes to examine, and prepare for

reaching a right conclusion as to the quality of the thing which it denotes. To facilitate the process of inquiry on this point, we prefix marks to each text in the lists, indicating our opinion of the character of the thing spoken of there, as deduced from the text itself, whether it is approved, or condemned, or doubtful. It will be observed, from the list subjoined, that a vast majority of the texts, in which the English word wine occurs, are found under the three Hebrew terms, Tirosh, Yain, Shechar. These terms, therefore, claim our most careful consideration in this inquiry. It ought to be remarked, also, with special attention, how wide is the difference in the characteristic marks at the texts under each of these terms respectively. While Tirosh is indicated universally as a good, Shechar, as a common beverage, is indicated as uniformly an evil; and Yain, in the great majority of cases in which its character is defined at all, is spoken of with warning. These remarks serve to open up our path of investigation and suggest where it should be examined with special care. Let us proceed, then, to a review of these Hebrew words in order.

I.—TIROSH.

List of Texts where Tirosh occurs.

b. Genesis	xxvii. 28.
b. "	xxvii. 37.

b. Numbers	xviii. 12.
b. Deut.	vii. 13.
b. Deut.	xi. 14.
b. "	xii. 17.
b. "	xiv. 23.
b. "	xviii. 4.
b. "	xxviii. 51.
b. "	xxxiii. 28
b. Judges	ix. 13.
b. 2 Kings	xviii. 32
b. 2 Chron.	xxx. 5.
b. "	xxxii. 28.
b. Nehemiah	v. 11.
b. "	x. 37, 39.
b. "	xiii. 5.
b. "	xiii. 12.
b. Psalm	iv. 7.
b. Proverbs	iii. 10.
b. Isaiah	xxiv. 7.
b. "	xxxvi. 17.
b. "	lxii. 8.
b. "	lxv. 8, 9.
b. Jeremiah	xxx. 12.
b. Hosea	ii. 10, 22.
b. "	ii. 8.
a. "	iv. 11.
b. "	vii. 14.
b. "	ix. 2.
b. Joel	i. 10.
b. "	ii. 19, 24.
b. Micah	vi. 15.
b. Haggai	i. 11.
b. Zech.	ix. 17.

Explanation of marks. — (b) Blessing ; (a) abuse

It will be seen from the above list that *Tirosh* occurs in the Hebrew Scriptures *thirty-eight* times. It will be further observed, that, in every one of these texts, — with a single apparent exception, to be afterward noticed, — it is spoken of as a blessing, — a blessing promised by a good God, — a blessing to be enjoyed by a grateful people. There is no divine warning uttered respecting it, no caution, no admonition of its dangerous character found in the whole Bible. This on the first blush of it, is surely a remarkable fact, that, in the Holy Book, not one clear, definite condemnation is found of this thing, which the Hebrews call *Tirosh*. Considering their frequency and variety of allusion to it, is this not a strong presumptive evidence of the entire innocence of its character? What, then, is this thing called *Tirosh*? The Hebrew term is derived from *Yarash*, to possess, or inherit. The connection between the radical idea and the sense of the word *Tirosh* is variously traced. According to Gesenius and others, it is because wine, as an intoxicant, possesses the head. This, to say the least, is a very fanciful and improbable theory. First of all, it begs the question that *Tirosh* denotes an intoxicating drink, and then it supposes a people assigning to an object a name which proclaims their disgrace, in allowing themselves to be thus possessed by it. Can any instance be adduced of

the name being given to any of our intoxicating liquors for a similar reason? It is much more natural to regard the term as denoting a possession, and as applied to an object which constituted an important part of property or inheritance in Palestine. It is translated in our authorized version "wine" (Isaiah vi. 17); "new wine" (Isaiah lxxv. 8); "sweet wine" (Micah vi. 15). We hold, however, that the *word does not denote any liquor at all. It means VINE FRUIT,—the produce of the vine in the solid form of grapes, raisins, etc.* This is a position which we think can be established with a strength and variety of proof, which it is impossible to set aside by counter evidence. In proof that *Tirosh* does not denote wine, but vine fruit, we adduce the following reasons:

First. — We appeal to the objects with which it is connected. Every reader of the Bible is familiar with the phrase, "Corn, and wine, and oil," which occurs nineteen times in Scripture. Respecting "corn" here, there is no difference of opinion. *Dagan*, the Hebrew term employed, denotes every variety of the produce of the field, comprehending wheat, barley, millet, beans, lentiles, cucumbers, and perhaps rice. With regard to *Yitshar*, the Hebrew term here rendered "oil," competent judges are very generally agreed that it does not signify oil, properly so called, but

orchard fruit, comprehending figs, olives, pomegranates, citrons, etc. This is the opinion of Dr. Eadie, and other eminent Hebrew scholars. Here, then, are unquestionably two solids denoted in this phrase; and may we not certainly conclude that the third — *Tirosh*, rendered wine, — means a solid also: viz., *vine fruit*? According to this view, there is a peculiar fulness in the promise so often given by God to Israel. The three things together formed, in this light, the triad of blessings which constituted the staple possessions of Palestine. They include field fruit, vineyard fruit, and orchard fruit. It is worthy of special remark, that *Tirosh* occurs *thirty times* in connection with *Dagan*; *twenty-one times* it is associated with *Yitshar*; and it is found only *six times* unconnected with either of these words. Dr. Lees has observed, that “though the three terms are employed through a period of one thousand years (Num. xviii. 12, B. C. 1849, to Neh. xiii. 12, B. C. 609) by a series of fourteen authors, the bulk of whom also use *Yain* and *Shemen* occasionally in conjunction; yet, in not one instance, have they crossed *Tirosh* with *Shemen*, or *Yain* with *Yitshar*. On the contrary, the triad of generic terms have been cautiously and correctly discriminated from words merely denoting some of their species, or artificial preparations for them.” It appears to

us impossible to account satisfactorily for this almost uniform association of *Tirosh* with *Dagan* or *Yitshar*, except on the supposition that it agrees with them in character, and denotes a solid fruit. Nor is this all. The other things with which it is connected point to the same conclusion. It is associated *nine* times with the earth, — as the produce of it (Gen. xxvii. 28) ; as nourished by it (Hosea ii. 22) ; as suffering by its lack of moisture (Haggai i. 11). It is associated *six* times with cultivated land, — as the fruit of it (Deut. vii. 12) ; as wasted with it (Joel i. 10). It is associated *four* times with the increase of cultivated fields and vineyards, *seven* times with the vine tree, *three* times with the vineyard. It occurs *seven* times with the term denoting first fruits, *ten* times with the words signifying offerings or tithes, which were mainly the first-gathered fruits or grain, in their natural state. The term *Yain* — confessedly a liquid — is not thus associated through the whole Bible, but is ever occurring with produce in an artificial state, as specific kinds of food and drink. Then *Tirosh* is connected with *Yain* only in *three* passages, — twice by way of climax in relations which prove its entire difference from it (Hosea, vi. 11, Isaiah, xxiv. 7, 10); and *once* as the *yielder* of wine, — not wine itself.

Second. — *We refer to the things and acts with*

which Tirosh is NOT joined. We never find it associated with objects or acts which would indicate it to be a liquid. It is never spoken of in connection with bottles, or cups, or pots. It is never spoken of as poured out, or used as a fluid. It is never — except in one instance, to be afterward noticed — said to be drank or consumed as a liquid. In all these respects, it presents a complete contrast to *Yain*. We read of “bottles of yain” (Josh. ix. 13); of “pots full of yain” (Jer. xxxv. 5); of “washing one’s garments in yain” (Gen. xlix. 11); of “a drink-offering of yain” (Exodus xxix. 40); of “drinking yain” (Job i. 13). But never, in the whole Bible, are expressions like these applied to *Tirosh*. Why this remarkable difference in the usage and association of these two terms by all the Hebrew writers who employ them? Whence comes this variety of expression respecting *Yain*, leaving us in no doubt *it* was a liquid? And why is no expression used concerning *Tirosh* to convey an idea that it possessed the same quality? We can see no possible way of accounting for the difference but this, — that *Yain* was a liquid, and *Tirosh* a solid. The proof here is, to our minds, all the stronger, that it is drawn from incidental circumstances, which, at first sight, may not be thought of, but which, when noticed, are seen at once to embody a force of evidence which it is not easy to resist.

In this relation, we might adduce the argument derived from the silence of Scripture law respecting the tithe of the fruit of the vintage, unless *Tirosh* denotes this fruit. If *Tirosh* had denoted grape-juice, the tithe-law respecting it could have been easily evaded by drying it as raisins, or preserving it in other ways; so that, from these texts regarding the tithing of this, it would have been difficult, if not impossible, to deduce the obligation to pay tithes or present first fruits of a large and valuable class of products: viz., the fruit of the vintage.

Dr. Eadie, in his *Biblical Cyclopædia*, rejects the tithe argument, however, alleging that *the Mishna* (or traditional law of the Jews) makes "wine" subject to tithe "from the time it is *purged*" — that is, done fermenting. But if the argument founded on the ancient Hebrew text is "without foundation," the objection, founded on the post-Christian traditional law, is without even the shadow of a foundation. On this topic, Dr. Lees remarks:

"1st. Suppose the Mishna to have been written as early as 200 *after* Christ; is it any *real authority* for deciding what articles were titheable on the entering of the Jews into Canaan, by virtue of *the terms* of a law given in the wilderness fifteen hundred years before Christ? On *such* a question, the Mishna can be of little value in *any*

case, even as a confirmation ; much less can it be allowed to override the context of the original law on which the argument is founded. The *tithe* of liquid *wine* must have been a late introduction, for it is not once mentioned in a series of texts extending over eleven centuries of time. Moreover, we must remember that the early settlers were teetotallers, educated in the wilderness, who thought rather of *grapes* to *eat* than wine to drink.

“ 2d. Dr. Eadie admits that older and greater ‘authorities’ than the Mishna (for example, the ancient Greek, Chaldee, Syriac, and Latin versions of the Hebrew text) *have not* thoroughly understood this old Hebrew word *Tirosh*, but have often misrendered it. How, then, is the Mishna to be free from the prevalent error ; or the practice of the Jewish Rabbins, for a century or two before Christ ? His objection will destroy his own theory as well as ours ; for *upon what* did the Jews base their practice of *wine tithes*, if not upon the gradual misunderstanding of this very word, — *Tirosh* ?

“ 3d. Instead, therefore, of acknowledging the *practice* of the later Jews as an objection, we demand an *explanation* of the practice itself. It remains as yet unaccounted for and is, we believe, to be explained only in the way we have just pointed out. As the modern peasant of the

vineyard says, '*the wine* blooms,' so, probably, the ancient Jewish one said, '*the tirosh* blooms,' '*the tirosh* will be good.'"

Third.— We point to the circumstances and processes with which *Tirosh* is associated. It will best serve this branch of our argument to pass under rapid review the Scripture texts on which it is based. What are the circumstances and processes to which we here point, in proof that *Tirosh* means *vine fruit*? And where are these referred to? In Deut., xi. 14, it is spoken of as "gathered": "Thou shalt gather in thy corn, thy wine" (*Tirosh*), "and thy oil" (*Yitshar*). In Deut., vii. 17, it is spoken of as "eaten": "Thou shalt eat within thy gates the tithe of thy corn, of thy *Tirosh*, of thy *Yitshar*." In Judges, ix. 13, it is spoken of as left of the vine: "Should I leave my *Tirosh*, and go to be promoted over the other trees?" In 2 Chron., xxxi. 5, 6, it is spoken of as laid up in heaps: "The children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey," (Margin dates) and laid them up IN HEAPS. In Isaiah, xxiv. 7, it is spoken of as fading when the vine languisheth: "The *Tirosh* mourneth, the vine languisheth." In Isaiah, lxxv. 8, it is spoken of as found in the cluster: "As the *Tirosh* is found in the cluster, and one saith, Destroy it not, for a blessing is in it." It is in the highest

degree unnatural to suppose that it here means the juice *in* the grape ; and we venture to assert, that such a forced interpretation would never have been put on the words, but for the difficulty of reconciling an untenable theory with the plain meaning of the passage. In Hosea, ii. 10, it is spoken of as having a season of maturity like corn, or other produce of the ground : “ I will take away my corn in the time thereof, and my *Tirosh* in the season thereof.” In Hosea, ii. 22, it is spoken of in poetic metaphor as uttering a cry to the earth for moisture and nourishment : “ The earth shall hear the corn, the *Tirosh*, the *Yitshar*, and they shall hear Jezreel.” In Joel, i. 10, it is spoken of as “ dried up ” along with other parts of living nature, in the drought of summer : “ The field is wasted, the land mourneth, the corn is wasted, the *Tirosh* is dried up, the *Yitshar* languisheth.” In Micah, vi. 15, it is spoken of as trod, and yielding *Yain*. Here the force of the Hebrew parallelism is striking and significant. *Tirosh* is placed in parallel with *Zaith*, the olive fruit, and *Yain* with *Shemen*, the olive oil. The one verb “ trod ” applies in common to the olive fruit and the vine fruit (*Tirosh*), proving that both were alike solids ; and anointing with the oil is parallel to the drinking of the wine. If anything were required to strengthen the evidence, that here *Tirosh* means vine fruit,

it would be afforded in the laborious attempts which have been made to assign to it another meaning. What can be more arbitrary and inadmissible than the proposal of several interpreters to supply the word "grape" before *Tirosh*, thus reading the passage, "Thou shalt tread the olive, but shalt not anoint thee with the oil; and the *grape of* the choice wine, but shalt not drink the wine." Where is the authority for this supplement? Where is the need of it? Where would be the sense of the passage if it were made? In Haggai, i. 11, God is said to call for drought upon it: "I called for drought upon the land, and upon the mountains, and upon the corn, and upon the *Tirosh*."

Now, we ask, is not all this distinct and varied phraseology wholly incompatible with the idea that *Tirosh* is a liquid? Does it not present a body of evidence sufficient to convince any candid mind that the term denotes *vine fruit*? By what constraint of metaphor can we suppose wine, as a liquor, to be gathered, to be eaten, to be left by the vine, to be laid up in heaps, to fade away as on a thirsty ground, to be found in the cluster, and spared of the vine-dresser, as having a blessing *in* it? Through what violence of figure can we imagine wine, as a liquor, to be dried up in the drought of summer, to be trod, and then *yielding* a liquid,—to be the subject of

drought which God calls to fall upon it? Yet these are the incongruities and extravagances which we are forced to adopt, unless we believe that *Tirosh* denotes vine fruit.

OBJECTIONS CONSIDERED.

Here, however, it is proper to advert to the few texts that have been thought to countenance an opposite conclusion, and to prove that *Tirosh* denotes the juice in the grape, or newly expressed from it, — that is, “new wine.” First of all, we are referred to Isaiah lxii. 8, 9: “The Lord hath sworn by his right hand, and by the arm of his strength, surely I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine (*Tirosh*), for which thou hast labored; but they that have gathered it shall eat it and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.” Does not this — it has been asked — prove that *Tirosh* denotes a liquid? We fail to see that it does. First, this is but one passage, — the only one in the Bible, which represents *Tirosh* as drunk; and a single text, whose evidence is not express, can not surely be held as nullifying the explicit proof of all others. Second, this passage itself contains an expression which subverts the inference deduced from the word, “shall drink,” as applied to *Tirosh*.

We point to the expression, "they that have *brought it together*," and ask what can be made of this, on the supposition that *Tirosh* denotes a liquid? The word employed almost uniformly denotes the bringing together of solid things, and is applied to the collecting of grain (Genesis xli. 35) : of spoils (Deut. xiii. 17) ; of wealth (Prov. xiii. 11) ; of persons (Judges xii. 4) ; of lambs (Isaiah xl. 11) ; of sheaves to the threshing-floor (Micah iv. 11). Does not this phrase, then, harmonize with the idea that the vine fruit is here spoken of? And thus the passage presents in itself a refutation of the theory that *Tirosh* means wine. Hence it is, in view of this phrase, "brought it together," that Gesenius, though not according with our opinion of *Tirosh* generally, assigns to it the meaning here of "grape fruit." Still, however, it may be asked : How is the application of the word *drink* to *Tirosh*, in this text, to be accounted for? It may be replied : The Hebrew reading of the passage is doubtful. Several manuscripts have the word which means "they shall *eat it*," instead of the term which signifies they shall *drink it*. If this reading be admitted, the difficulty is at once removed. If, however, the word found in the text is the correct reading, it may, as has been suggested, bear this meaning, — "they shall *suck it*," a phrase which is fully applicable to the consumption of

grapes. It is thus rendered in the English Prayer Book version of Psalm lxxv. 8. We may add that this meaning seems to be admissible in the usage of the verb, where there is any solid material, as **dregs** or husk, in that which is used. In such cases, it is possible a comparison may be indicated between the verb to drink, or suck, and the verb to squeeze, or wring out, — the former denoting the first sucking out of a liquid from the dregs, or skin of fruit; the latter, pressing it out till none remain. (See Psalm lxxv. 8, Isaiah li. 17, Ezekiel xxiii. 34). But, however this be, it is clear no decisive evidence can be deduced from this passage that *Tirosh* denotes a liquid. On the contrary, whatever explicit proof it supplies is all on the other side. Again, we are pointed to Proverbs iii. 10: "So shall thy barns be filled with plenty, and thy presses burst forth with new wine."

We are told that it is plain from this that *Tirosh* was a liquor. Yet where is the proof of this? "It lies," says Moses Stuart, "in the expression, 'Thy presses shall burst forth with *Tirosh*.'" We demur to the soundness or force of the argument. Do we not often speak of both flames, and flocks, and men, as bursting forth? Why, then, may not a sacred writer, in a poetical figure, speak of fruits as bursting forth, meaning simply to denote their superabundance? The

word means, says Gesenius, "to spread abroad as a people, as a flock ; and, hence, to increase in number. It applies, also, to a person whose substance increases (Genesis xxxiv. 43) ; to a rumor diffusing itself (2 Chron. xxxi. 5) ; to abundance of a thing, as, for example, 'Thy wine-vats shall overflow with new wine.' Neither the wine-press nor wine-vat can be said to burst from the quantity of wine made, the figure applying only to a cask or wine-skin." This text, then, simply means that the pious Israelite should enjoy an abundance of temporal blessings, — his vine fruit should be so plentiful, that it would overheap the wine-vat, and drop from it on every side. Yet neither here is there any proof that *Tirosh* was a liquor, but an intimation that it was vine fruit. Further, we are referred to Joel ii. 24 : "The floors shall be full of wheat, and the vats shall overflow with wine." Here, again, the argument is based on the word "*overflow*"; and the inference is drawn from this that *Tirosh* was a liquor. The same remarks, however, as we have made in the previous passage, apply here. We maintain, the expression in question does not justify the conclusion deduced from it. Are not instances numerous in common language in which the word "overflow" is used of other things besides fluids? Do we not speak of an "overflowing house," of an "overflowing audience"? And

why may we not, then, understand the sacred writer as here speaking of the wine-vats overflowing with vine fruit heaped into them? Once more we are directed to Hosea iv. 11: "Whoredom, and wine, and new wine take away the heart." Here, it is alleged, is evidence not only that *Tirosh* was a liquor, but possessed, besides, an intoxicating quality. The argument is based on sound, rather than on sense. What is affirmed of each of these three things? It is not said, it takes away the reason, or it takes away the senses, but it "takes away *the heart*." It turns away the soul from God, the mind from truth, the affections from duty, the will from obedience. And does no material enjoyment thus take away the heart, unless it be a liquid, and an agent of intoxication? Where is the thoughtful man, whose conscience does not call up manifold evidence to the contrary? The passage clearly affords an example of an anti-climax, and points to an evil in each of three *occasions* of it, — *the greatest, the greater, and the great*. The evil spoken of is taking away the heart. First, the *greatest* occasion of this is whoredom. Whether viewed as the indulgence of sensual appetites, or as yielding to idolatrous worship, — the usual sense it bears in the book of Hosea, — it invades the "holy of holies" of man's spiritual nature, and turns away his soul from God. Second, the

greater occasion of this evil is wine. This, as an agent of intoxication, in which light it appears here to be represented, dethrones man's reason, deadens man's conscience, makes him a slave of his worst passions, alienates his mind from the love and practice of truth. Third, the *great* occasion of this evil is here said to be *Tiresh*. To affirm, as is usually done, that this means, in this text, intoxicating liquor, involves a manifest absurdity. If "wine" means this in the second term, what need of a third to denote the same quality? And, in this supposition, is it possible to show any distinction between them? The second and third things are the very same in their injurious powers and effects. It appears plain, however, that there is a transition in this third occasion of the evil, from what is a dangerous indulgence, to what is a permitted enjoyment.

Thus viewed, there is a striking progress in the train of thought from that which is, in the highest sense bad, to that which is only an *abuse* of a thing in itself good. Whoredom, viewed as idolatrous worship, affects man's higher nature,—his moral sentiments and affections. Wine, considered as an intoxicant, taints man's rational nature,—his powers of thought, his judgment, his will. And then *Tiresh*, regarded in itself as a harmless enjoyment, bears on man's sentient nature, his physical sensibilities and de-

sires. This last is of itself an innocent medium of pleasurable sensations; but it is liable to abuse according as it is indulged; and when abused, it takes away the heart. This text furnishes no decisive information as to the nature of *Tirosh*, whether it be a solid or a liquid; it only favors the conclusion, that it is a thing in itself innocent. We must derive our knowledge elsewhere as to its precise nature. This we have already done; and, from a careful examination of other parts of Scripture, we are firmly persuaded it denotes vine fruit. The passage under review, then, simply declares that this material blessing, good in itself, may become an occasion of evil by excessive indulgence, and, in this case, it takes away the heart. This truth is confirmed by all history of its use in lands of vineyards. The concurrent testimony of experience and fact in vine countries verifies this statement of the Divine Word, that indulgence in grape fruit is an occasion of taking away the heart from God.

THE RESULT OF THIS EXAMINATION.

What, now, is the result of this examination of these Scripture texts where *Tirosh* occurs? What testimony do they afford respecting the nature of the thing called by this Hebrew name? Do they not furnish evidence, as explicit as the case either admits or requires for the conviction

of any candid mind, that *Tirosh* denotes, not any species of wine, but vine fruit? This is our deliberate and firm persuasion, and we see not how it is possible to unsettle it by any force of argument available to those who maintain a contrary position. The practical bearing of this result on the question, whether the Scriptures sanction the use of alcoholic wines, is too plain to require more than a mere statement. By proving, as we have done, *Tirosh* to denote vine fruit, the solid produce of the vine, we at once exclude *thirty-eight* Bible texts from sustaining any appeal to them for the sanction of intoxicating drink as a beverage. We shut out of court thirty-eight witnesses, cited for the purpose of proving that God, in his Word, approves of men drinking wine containing the intoxicating principle. We refuse to hear these witnesses on this issue, not because they are not divine witnesses, but because their testimony is wholly irrelevant to the cause pending for judgment. Whatever they testify, it is certain they say nothing of the divine sanction of wine at all, but of vine fruit,—of the solid produce of the vintage. If the reader will turn to our list of texts prefixed to these remarks, and then open his Bible at each passage in succession, marking the letters v. f. (vine fruit) beside it in the margin, he will observe at a glance, whenever these Scriptures are considered, what is spoken

of under the English word "wine." He will thus be prepared to see that most certainly God does not sanction the use of intoxicating wine by the approval of what is a different thing altogether, as well as to meet, in argument, any claim for such a sanction, deduced from these texts, by telling the reasoner to look again into his Bible, and he will find the object commended there is not wine at all, but grape fruit,—a nourishing, an innocent, a delicious bounty of Providence for the use of man.

II. — YAIN.

List of Texts in which Yain is used.

<i>w. e.</i>	Genesis	ix. 21.
<i>w. e.</i>	"	ix. 24.
<i>p. e.</i>	"	xiv., 18.
<i>w. e.</i>	"	xix. 32, 33, 34, 35.
<i>d.</i>	"	xxvii. 25.
<i>p. e.</i>	"	xlix. 11.
<i>d.</i>	"	xlix. 12.
<i>r. o.</i>	Exodus	xxix. 40.
<i>w. a.</i>	Levit.	x. 9.
<i>r. o.</i>	"	xxiii. 13.
<i>w. a.</i>	Numbers	vi. 3.
<i>w. a.</i>	"	vi. 3.
<i>w. a.</i>	"	vi. 4.
<i>p. e.</i>	"	vi. 20.
<i>r. o.</i>	"	xxviii. 14.
<i>r. o.</i>	"	xv. 5.
<i>r. o.</i>	"	xv. 7.
<i>r. o.</i>	"	xv. 10.

<i>r. o.</i>	Deut.	xiv. 26.
<i>p. e.</i>	"	xxviii. 39.
<i>p. e.</i>	"	xxix. 6.
<i>r. o.</i>	"	xxxii. 33.
<i>w. e.</i>	"	xxxii. 38.
<i>d.</i>	Joshua	ix. 4.
<i>d.</i>	"	ix. 13.
<i>w. a.</i>	Judges	xiii. 4.
<i>w. a.</i>	"	xiii. 7.
<i>w. a.</i>	"	xiii. 14.
<i>w. a.</i>	"	xix. 19.
<i>w. a.</i>	1 Samuel	i. 14.
<i>w. a.</i>	"	i. 15.
<i>r. o.</i>	"	i. 24.
<i>d.</i>	"	x. 3.
<i>d.</i>	"	xvi. 20.
<i>d.</i>	"	xxv. 18.
<i>w. e.</i>	"	xxv. 37.
<i>w. e.</i>	2 Samuel	xiii. 28.
<i>d.</i>	"	xvi. 1.
<i>d.</i>	"	xvi. 2.
<i>r. o.</i>	1 Chron.	ix. 29.
<i>d.</i>	"	xii. 40.
<i>d.</i>	"	xxvii. 27.
<i>d.</i>	2 Chron.	ii. 10.
<i>d.</i>	"	ii. 15.
<i>d.</i>	"	xi. 11.
<i>d.</i>	Nehemiah	ii. 1.
<i>d.</i>	"	ii. 1.
<i>d.</i>	"	v. 15.
<i>d.</i>	"	v. 18.
<i>d.</i>	"	xiii. 15.
<i>w. e.</i>	Esther	i. 7.
<i>w. e.</i>	"	i. 10.
<i>d.</i>	"	v. 6.

<i>d.</i> Esther	vii. 2.
<i>d.</i> "	vii. 7.
<i>d.</i> "	vii. 8.
<i>d.</i> Job	i. 13.
<i>d.</i> "	i. 18.
<i>d.</i> "	xxxii. 19.
<i>w. e.</i> Psalm	lx. 3.
<i>w. e.</i> "	lxxv. 8.
<i>w. e.</i> "	lxxviii. 65.
<i>p. e.</i> "	civ. 15.
<i>w. e.</i> Proverbs	iv. 17.
<i>p. e.</i> "	ix. 2.
<i>p. e.</i> "	ix. 5.
<i>w. a.</i> "	xx. 1.
<i>w. a.</i> "	xxi. 17.
<i>w. a.</i> "	xxiii. 20.
<i>w. a.</i> "	xxiii. 30.
<i>w. a.</i> "	xxiii. 31.
<i>w. a.</i> "	xxxi. 4.
<i>w. a.</i> "	xxxi. 6.
<i>w. e.</i> Eccles.	ii. 3.
<i>p. e.</i> "	ix. 7.
<i>d.</i> "	x. 19.
<i>d.</i> Canticles	i. 2.
<i>d.</i> "	i. 4.
<i>d.</i> "	ii. 4.
<i>d.</i> "	iv. 10.
<i>p. e.</i> "	v. 1.
<i>p. e.</i> "	vii. 9.
<i>p. e.</i> "	viii. 2.
<i>w. e.</i> Isaiah	v. 11.
<i>w. e.</i> "	v. 12.
<i>w. e.</i> "	v. 22.
<i>p. e.</i> "	xvi. 10.
<i>w. e.</i> "	xxii. 13.

<i>d.</i>	Isaiah	xxiv. 9.
<i>d.</i>	"	xxiv. 11.
<i>w. e.</i>	"	xxxviii. 1.
<i>w. e.</i>	"	xxviii. 7.
<i>w. e.</i>	"	xxviii. 7.
<i>w. e.</i>	"	xxix. 9.
<i>w. e.</i>	"	li. 21.
<i>p. e.</i>	"	lv. 1.
<i>w. e.</i>	"	lvi. 12.
<i>w. a.</i>	Jeremiah	xiii. 12.
<i>w. a.</i>	"	xiii. 12.
<i>w. e.</i>	"	xxiii. 9.
<i>w. e.</i>	"	xxv. 15.
<i>w. a.</i>	"	xxxv. 2.
<i>w. a.</i>	"	xxxv. 5.
<i>w. a.</i>	"	xxxv. 6.
<i>w. a.</i>	"	xxxv. 6.
<i>w. a.</i>	"	xxxv. 6.
<i>w. a.</i>	"	xxxv. 8.
<i>w. a.</i>	"	xxxv. 14.
<i>p. e.</i>	"	xl. 10.
<i>p. e.</i>	"	xl. 12.
<i>p. e.</i>	"	xlvi. 33.
<i>w. e.</i>	"	li. 7.
<i>p. e.</i>	Lament.	ii. 12.
<i>d.</i>	Ezekiel	xxvii. 18.
<i>w. a.</i>	"	xliv. 21.
<i>w. e.</i>	Daniel	i. 5.
<i>w. e.</i>	"	i. 8.
<i>w. e.</i>	"	i. 16.
<i>w. e.</i>	"	x. 3.
<i>w. e.</i>	Hosea	iv. 11.
<i>w. e.</i>	"	vii. 5.
<i>r. o.</i>	"	ix. 4.
<i>p. e.</i>	"	xiv. 8.

<i>w. e.</i> Joel	i. 5.
<i>w. e.</i> "	iii. 3.
<i>w. e.</i> Amos	ii. 8.
<i>w. e.</i> "	ii. 12.
<i>p. e.</i> "	v. 11.
<i>w. e.</i> "	vi. 6.
<i>p. e.</i> "	ix. 14.
<i>w. a.</i> Micah	ii. 11.
<i>p. e.</i> "	vi. 15.
<i>w. e.</i> Hab.	ii. 5.
<i>p. e.</i> Zeph.	i. 13.
<i>r. o.</i> Haggai	ii. 12.
<i>w. e.</i> Zech.	ix. 16.

Explanation of marks in the list:—(*w. e.*) warning example, or emblem ; (*w. a.*) warning admonition ; (*p. e.*) promised or permitted enjoyment ; (*d.*) doubtful ; (*r. o.*) religious observance.

It is here our business first to note facts. It will be observed that *Yain* occurs *one hundred and forty-one times* in the Scriptures. This indicates great frequency in the usage of the word. It occurs in the writings of perhaps all the sacred penmen, and is used in every diversity of circumstances. The means are thus abundant for recording facts, and for our noting their testimony respecting this wine of the Bible. It will be at once seen, from the marking of our list, how broad is the distinction between this and *Tirosh*, which we have just considered. In our review of it, every text we observed indicated blessing in the thing spoken of, and approval from God in its use. Here, however, we perceive a remarka-

ble change in the whole tone and style of the words of the Holy Ghost. There is the simple statement of historic narrative, speaking of wine as an article used among men, but giving no note either of approval or of blame. All such passages we mark doubtful or neutral, because they say nothing either of the good or bad quality of the thing they mention. They neither sanction nor condemn, and, therefore, furnish no test of its specific character. There is, again, here, the explicit or implied approval of the thing used. The texts, where this occurs, we have marked, as indicating a promised or permitted enjoyment. But there is, lastly, loud and decided warning — warning by solemn admonition, — warning by awful example, of the sin and ruin which attend the use of this drink. On examining the list, it is found that *thirty-three* of the texts are marked doubtful or neutral, *twenty-four* are marked as pointing out a promised or a permitted enjoyment, while *seventy-one* texts of the divine Word are marked as branding it with notes of warning — both by admonition and example, — of its intoxicating power. The rest of the passages merely refer to it as used in religious observances. Who can observe these remarkable facts, without asking why this extraordinary distinction in the Word of God, as he speaks of wine? Why this startling disproportion between the number of

instances of approval and of warning? Why are there notes of approbation and condemnation at all of a thing called by the same name? And why is it *thrice* condemned as an evil, for each time it is allowed as a good? There must be divine reasons for these facts which appear on the face of the Word of God. What are these reasons? Can we discover them? Is it possible to make them palpable to the common sense of mankind? This it shall be our endeavor now to ascertain.

THE TERM *Yain* EXPLAINED.

The Hebrew term *Yain* was probably derived from a word which signified to be turbid, or boil up. The names of things at first usually denote their obvious qualities; and this name was, perhaps, given to the juice of the grape from its appearance as it rushed foaming into the wine-vat. The writer of the article "Wine," in the *Penny Cyclopedia*, observes "that the juice of the grape, or other vegetable matter, became turbid when in contact with air *before fermentation commences*; and this turbidity is owing to the formation of an insoluble precipitate of the same nature as ferment." *Yain*, in the usage of the sacred writers, is a generic name for all kinds of wine. "It sometimes," says Dr. Eadie, "signifies the growing fruit of the vineyard. (Deut.

xxviii. 39, Jeremiah xl, 10, 12.) Such a use of the term is common in other wine countries. In Germany, the vine-dresser will say, in spring or summer, 'the wine blooms, or flourishes, well;' 'the wine will be good this season.'" *Yain* also denotes the juice of the grape newly expressed, which has hence been called "new wine," or *must* wine. (Genesis xlix. 11.) Again, *Yain* signifies every species of fermented or mixed wine, — wine possessing the intoxicating principle of alcohol generated in the process of fermentation, and wine rendered inebriating by the addition of drugs. (Prov. xxiii. 31; Isaiah v. 22.) It thus appears that *Yain* is a word of very general meaning, — the name of a thing possessing widely different qualities. To determine whether God, in his Word, sanctions the use of intoxicating drink, it is not enough to find one passage of Scripture where he approves a thing called wine, then to observe, in another text, that wine intoxicates, and, lastly, to leap to the conclusion, that, *therefore*, God authorizes intoxicating drinks to be used as a beverage by men. It is, here, surely proper to discern things that differ, and to approve only what is good. On this branch of our inquiry, it will be necessary to look back on social life in ancient days, to note the processes of nature and the customs of the people in the land of vineyards. What was then the good

wine? What was then the fermented or intoxicating wine, and how was it used in common life? What does God say of both, in his holy Word? These are our inquiries.

GOOD WINE — HOW PREPARED.

What, we have asked, was the good wine so formed by the hand of God? It was the pure juice of the grape, created by our heavenly Father, and given freely for the happiness of his children. "I will hear," says he, "the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel." (Hosea ii. 21, 22.) These swelling clusters of grapes, hanging on the vines of a thousand hills, are all the fruit of the divine liberality; and God is bringing them to maturity for the enjoyment of his human offspring. "He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth, and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." (Psalm civ. 14, 15.) The year is at length crowned with his goodness, and the produce of the vintage is gathered in its appointed season, with shouts of joy. There are the rich clusters of grapes that are good for food, full of luscious juice, that forms, when expressed,

a cool, refreshing drink. This is "new wine," perfectly innocent as an enjoyment, and incapable of intoxicating. The Father of mercies has prepared it; he wishes his children to partake of it, and to be happy.

"The fruit of the vine," says the Rev. S. Robson, missionary at Damascus, "forms a substantial part of the food of the people; grapes come into season in August, and continue in season about four months. During this period they are used constantly, not as an agreeable dessert to stimulate and gratify the appetite, after it has been satisfied by a substantial meal, but as a substantive part of the meal itself; so much so, that I believe I am correct in stating, that, from August to December, bread and grapes are substantially the food of the people. I may add, that it is perfectly safe to eat grapes constantly to satiety; or, if there is anything unwholesome in them, it produces its effects very slowly and imperceptibly. Here, too, as in Europe, grapes are dried in large quantities, to preserve them as raisins; and, in this form, also, they supply an article of food to be used after the grape season." — *Missionary Herald*, 1845.

The Rev. Dr. Duff, in the account given of his journey through France, while lately passing through that country to India, says: "In these countries, mantled with vineyards, one can not

help learning the true intent and use of the *vine* in the scheme of Providence. In our own land, wine has become so exclusively a mere luxury, or, what is worse, by a species of manufacture, an intoxicating beverage, that many have wondered how the Bible speaks of wine in conjunction with corn and other staple supports of animal life. Now, in passing through the region of vineyards in the east of France, one must at once perceive that the vine greatly flourishes on slopes and heights, where the soil is too poor and gravelly to maintain either corn for food or pasturage for cattle. But what is the providential design in rendering this soil, favored by a genial atmosphere, so productive of the vine, if its fruit become solely either an article of luxury or an instrument of vice? The answer is, that Providence had no such design. Look at the peasant at his meals in vine-bearing districts! Instead of milk, he has a basin of pure, unadulterated ‘blood of the grape.’ In this, its native, original state, it is a plain, simple, and wholesome liquid, which, at every repast, becomes to the husbandman what milk is to the shepherd, — not a luxury, but a necessary; not an intoxicating, but a nutritive, beverage. Hence, to the vine-dressing peasant of Auxerre, for example, an abundant vintage, as connected with his own sustenance, is as important as an overflowing dairy

to the pastoral peasant of Ayrshire ; and hence, by such a view of the subject, are the language and sense of Scripture vindicated from the very appearance of favoring what is merely luxurious or positively noxious, when it so constantly magnifies a well-replenished wine press in a rocky, mountainous country, like that of Palestine, as one of the richest bounties of a generous Providence." — *Missionary Record*, April, 1840.

THE GOOD WINE — HOW PRESERVED.

All things on earth we know are subject to decay. All life here no sooner comes to maturity, than it hastens to death and dissolution. It is so, also, with the fruit of the vine. The clusters of ripe grapes will rot, unless pains be taken to preserve them. The juice of the grape will become sour and useless, unless means are employed to keep it fresh. Could the Hebrews, then, in any way preserve this grape fruit they have gathered from their vineyards, that it might be food to them through the entire year? Could they keep this grape-juice fresh, which they had pressed out from the wine-vat, that it might be a healthful beverage to them till another vintage? All history testifies they could do and did both. "Sometimes," says Dr. Jahn, in his *Biblical Antiquities*, "the grapes were dried in the sun, and preserved in masses." These, used as raisins, or moistened

with water, as appears from the citations made, were a common article of food in Canaan. It is plain that Jahn speaks without authority when he follows the sentence quoted by this statement "From these dried grapes, when soaked in wine and pressed a second time, was manufactured sweet wine, which is also called 'new wine.'" (Acts ii. 11.) This is opposed alike by the evidence of nature and of history. "Again," says Dr. Jahn, "the must, as is customary in the East at the present day, was preserved in large firkins, which were buried in the earth. Sometimes, the must was boiled into a syrup, which is comprehended under the term *Debesh*, although it is commonly rendered "*honey*." (Genesis xliii. 11.) The must thus boiled till the liquid part of the grape-juice was evaporated by the heat, what remained became a thick substance, which might be kept for any length of time; and when again diluted with water or milk, it was used as an innocent refreshing wine. So it is at the present time in wine countries. "When on the south coast of Italy," says Captain Treatt, "last Christmas (1845), I inquired particularly about the wines in common use, and found that *those esteemed the best were sweet and unintoxicating*. The boiled juice of the grape is in common use in Sicily. About three gallons of the juice is boiled until reduced to two; it is then poured

into plates to cool. The poor people mix flour into theirs while boiling, to make it go farther. It is eaten at their meals with bread, and very nice it is. The Calabrians keep their intoxicating and unintoxicating wines in separate apartments. The bottles were generally marked. From inquiries, I found that the *unfermented wine was esteemed the most. It was drunk mixed with water.* Great pains were taken, in the vintage season, to have a good stock of it laid by. The grape-juice was *filtered two or three times, and then bottled*, and some put in casks and buried in the earth. Some kept it in water." (*Dr. Lee's Works*, vol. ii., 144.) This cooling or boiling process was necessary to prevent fermentation.

FERMENTATION — IN WHAT MANNER PRODUCED.

But what is fermentation in the juice of the grape, and how is it produced? Fermentation is the death principle at work on the substances which have constituted the elements of vegetable life. It is decomposition, or the effect of the decomposition, of what once grew, under the vital force, in plants or vegetables, but now, separated from that mysterious power, yields to this process of dissolution. "*Fermentation*," says Liebig, the distinguished German chemist, "is nothing else

but the putrefaction of a substance containing no nitrogen. *Ferment*, or yeast, is a substance in a state of putrefaction, the atoms of which are in continual motion." Grape-juice is chiefly composed of grape sugar and albumen. After being separated from the living vine, these substances are decomposed, — the albumen absorbs the oxygen of the atmosphere and is converted into yeast, and then, by means of this yeast, in vinous fermentation, the sugar is resolved into alcohol and carbonic acid. Some persons tell us this fermentation is a vital principle, and that therefore the thing produced is a good creature of God. "They forget entirely," says Liebig, "that the fermentation of grape-juice begins with a *chemical action*," which is opposed to a *vital* one. "It is contrary to all sober rules of research to regard the *vital process* of an animal or a plant as the *cause* of fermentation." "The opinion that they take any share in the *morbid process* must be rejected as an hypothesis destitute of all support." "In all fungi, analysis has detected the presence of sugar, which, *during their vital process*, is NOT resolved into alcohol and carbonic acid, but, *after their death*, from the moment that a change in their color and consistency is perceived, the *vinous fermentation sets in*, it is the very reverse of the vital process to which this must be ascribed." "*Life is opposed to putre-*

faction. The constituents of vegetable tissues have been formed under the control of a cause of change operating *in* the organism. This is the vital force, which has determined the direction of attraction and opposes cohesion, heat, electricity, in short, all the causes, which, *out* of the body, prevented the union of atoms, to form *compounds of the most complex order.* Fermentation and putrefaction are stages of their return to less complex formations. These very forces (of chemical cohesion, &c.) produce changes of form and state, when, after death, their action is no longer opposed by the vital force. Into the new compounds, none of the elements of the ferment enter."

Others, again, tell us: "The process by which the juice of grapes, apples, pears, &c., *preserves* itself by fermentation is as *kindly* and *benevolently* provided, as the process by which these fruits themselves come to maturity." This is the language of Dr. Eadie, in his *Biblical Cyclopaedia.* With all deference to his eminent talents and learning, we take leave to say, that two things in the statement surprise us. First, we wonder at the mistake of facts. The process of fermentation is *not* a process of *preservation* of the juice of fruits, but of decomposition, which, unless checked, will destroy it for use. Second, we marvel at the comparison of beneficence here

indicated. To say that the process of fermentation is as *benevolently* provided as the process of the growth of fruits appears much the same as to assert that the power of putrefaction, by which potatoes are rotted, is as kindly provided as the power of life, by which this fruit grows for food to man. "Life is opposed to putrefaction." Surely the affinities of life in food and drink are rather to be sought than the combinations of death. Ripe grapes contain no alcohol; nor does the grape-juice, as expressed from the fruit. Surely, then, the means that are known to be effectual should be used to keep it in this state, by preserving it from fermentation, that, in our drink, the affinities of life may still be enjoyed, rather than the combinations of death.

FERMENTATION — BY WHAT MEANS PREVENTED.

But how, it may be asked, can the fermentation, or death principle, be prevented? How can the juice of the grape be kept from the decomposition of vinous fermentation? First, *there was the process of boiling the juice*. "Some people," says Columella, "boil away a fourth part, and others a third, of the *must*, which they pour together into pewter vessels; and, doubtless, if any one would reduce it to one-half, he would make better *sapa*, and so far more useful, that,

instead of *defrutum*, *sapa* might be used to season the *must* made from the produce of old vineyards." The object of this inspissation was to prevent fermentation, and it answered the purpose entirely. Again, *there was the process of heating the must in a closed vessel placed in boiling water.* "If a flask," says Liebig, "be filled with grape-juice, and be made air-tight, and then kept for a few hours in boiling water, or until the contained grape-juice has become throughout heated to the boiling point, the minute amount of oxygen contained in the air, which entered the flask with the grape-juice, becomes absorbed during the operation by the constituents of the juice, and thus the cause of further perturbation is removed. The wine does not now ferment, but remains perfectly sweet, until the flask is again opened, and its contents brought into contact with the air. From this moment, the same alteration begins to manifest itself which fresh juice undergoes. After a lapse of a few hours, the contents of the flask are in full fermentation; and this state may be again interrupted and suspended, as at first, by repeating the boiling." Further, there was the opposite process of cooling the *must*, by plunging a cask of it in water.

Once more, *there was the process of sulphurization.* Its object was to secure the continued preservation of the wine, by separating the nox-

ious substances generated in the grape-juice, after being expressed from the fruit, and thereby preserving the useful and nutritious parts. For this purpose, the vapor of sulphur was applied to the wine in the cask. The action of this vapor not only neutralized and destroyed the fermenting principle existing, as yet undeveloped, in the must, fresh pressed from the grape, leaving untouched the saccharine part, but it operates equally upon the quantity of ferment remaining in the wine, which has already undergone fermentation, leaving its component substances altogether unaffected. By this means, a sound wine, though on the very point of changing, after sulphurization, might be kept a hundred years. — *Standard Temperance Library*, page 63.

All these processes for preventing fermentation are known and practised in wine countries at the present day. E. C. Delavan, Esq., New York, says: "While I was in Italy (1839), I obtained an introduction to one of the largest wine manufacturers there, a gentleman of undoubted credit and character, and in whose statements, I feel assured, the utmost reliance may be placed. By him, I was instructed in the whole process of wine-making, as far as it could be done by description; and from him I obtained the following important facts: First, that, with a little care, the fruit of the vine may be kept, in wine countries,

free from fermentation for several months, if undisturbed by transportation. Wine of this character he exhibited to me, in January last, several months after the vintage. Secondly, that the pure juice of the grape may be preserved free from fermentation, for any length of time, *by boiling*, by which the principle of fermentation is destroyed, and in this state may be shipped to any country, and in any quantity, without its ever becoming intoxicating. Thirdly, that in wine-producing countries, unfermented wine may be made any day in the year. In proof of this, the manufacturer referred to informed me that he had then in his lofts, for the use of his table until the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine; that grapes could always be had, at any time of the year, to make any desirable quantity; and that there was nothing in the way of obtaining the fruit of the vine free from fermentation, in wine countries, at any period. A large basket of grapes was sent to my lodgings, which were as delicious and looked as fresh as if recently taken from the vines, though they had been picked for months. I had, also, twenty gallons of inspissated wine made to order from these grapes, which wine was boiled before fermentation had taken place, the greater part of which I have still by me in my cellar. As a further proof that

wine may be kept in a sweet and unfermented state, I travelled, with a few bottles of it in my carriage, over two thousand miles, and, upon opening one of the bottles in Paris, I found it the same as when first put up." — *Temperance Advocate*, 1842.

It is sometimes said, however, that this unfermented juice of the grape cannot be called *wine*. It is not wine at all, say some, until it becomes fermented. Strange delusion! Does not the Bible speak of wine *in the wine-press*, of a vineyard of red wine, of gathering wine? And, according to the views of those most forward to prefer this objection, does it not speak of "new wine found in the cluster"? And can these forms of expression be reconciled with the idea of *fermented* wine? What, indeed, does common usage say to this silly quibble? In Holland, at the present day, it is the custom of the Spanish wine merchants, immediately after the vintage, to present to each of their customers a few bottles of the unfermented juice of the grape. It is there commonly called new wine, and sometimes *must*. It is of a pale amber color, and of a syrupy consistence. The Dutch consider it as a great treat; and it is customary to hear the host say to a female, "Do not be afraid; it will not hurt you; it is *new wine*." So much for the assertion that the unfermented juice of the grape

never was called *wine* in any country. It is so called by our very neighbors; and the name is quite common throughout all the East. — *Standard Temperance Library*, p. 76.

GOOD WINE AMONG THE JEWS.

It is thus established by the clearest evidence, that unfermented wine could be preserved for any length of time; and there is abundant proof that this good wine was in common use in the Hebrew nation. The laws of sacrifice, as we shall afterward see, required their libations to be made in unfermented wine; and these were of daily occurrence in the temple service. The whole strain of the divine approval of wine favors, we might almost say necessitates, the supposition of its innocence. And then, the entire history of their social customs, as well as the record of facts, affords decisive evidence that unfermented, or good, wine was a common beverage among the Jewish people. This is the fact, which can not be disproved, and which, perhaps, few will be bold enough to deny.

FERMENTED OR MIXED WINES IN ISRAEL.

We care not to deny either that a fermented or mixed wine was used in Israel. Though it does not appear they were acquainted with the laws of fermentation, it is possible they knew

the fact, and drank fermented wine for the purpose of producing intoxication. Our means of information are very scanty on this subject; but our argument in no way requires us to deny that fermented wine was in use among the Jews, and that it is spoken of in the Bible. On the contrary, we admit, that, however they might be ignorant of the chemical action of fermentation, they were cognizant of the facts of the process; and their sacred writers sometimes describe the appearances of it with graphic power: "Look not on the wine when it is red, when it giveth its color in the cup, when it moveth itself aright," — a most graphic description of the appearances of a ferment in wine, what is called a secondary fermentation, which takes place in the cup that receives the wine. "The fermentation of grape-juice," says Liebig, "begins with a chemical action. An appreciable volume of oxygen is absorbed from the air; the juice THEN becomes *colored* and turbid, and the fermentation commences ONLY with the appearance of this precipitate." It is plain, moreover, that a mixed intoxicating wine was commonly used by the drunkards of Israel. Hence the inspired question: "Who hath woe? Who hath sorrow? They that go to seek mixed wine." This beverage had with them a specific name, and its inebriating power is explicitly acknowledged. The

extent of the use of these intoxicating wines must have varied, in the Jewish nation, in different periods of inspiration ; but this we here freely admit, — mixed and intoxicating wine is spoken of in the Bible, as well as pure and un-intoxicating. The bearing of this on the main subject of our inquiry remains yet to be seen ; but here is a distinct recognition of the fact.

GREEK AND ROMAN WINES.

It may serve to throw some light on this investigation, to note a few facts respecting the wines of ancient Greece and Rome. Italy and Greece were both wine countries. The classic writers were, in part, cotemporary with the later ages of the Hebrew commonwealth. It is natural, then, to conclude that social usages in the West would bear some resemblance to national manners in the eastern clime, especially as intercourse between the people was varied and intimate. What, then, was the nature of the wines drank in classic lands ? What were the habits of the people, in their use ? Our means of information on these points are abundant and explicit ; but it does not accord with our present object to enlarge on this topic. A writer in the *Athenæum*, 1836, says : “ The whole of our information respecting Greek wines, or nearly all that merits regard, comes from Roman writers or Greeks who were

resident at Rome. Aristotle, indeed, touches upon the subject, and tells us that the wines of Arcadia were *so thick*, either by nature, boiling, or adulterating, *that they dried up in the goat skins*; and that it was the practice to scrape them off, and to dissolve the scrapings in water." To the Roman writers, then, we turn for full information. Those who wrote upon agriculture, as Cato, Varro, Columella, as well as the elder Pliny, have left accurate descriptions of the mode of treating the vine, of the various kinds of wine in use, and of the manner of their preparation; while the poets, Homer, Virgil, Juvenal, Martial, make numerous allusions to the drinking usages of the people among whom they lived. Professor Ramsay, of the University of Glasgow, in an article extracted from Dr. Smith's *Dictionary of Greek and Roman Antiquities*, says: "Pliny calculates that the number of wines in the whole world, deserving to be accounted of high quality, amounted to eighty, of which his own country could claim two-thirds; and, in another passage, he asserts that a hundred and ninety-five distinct kinds might be reckoned up; that if all the varieties of these were to be included in the computation, the sum would be almost doubled.

Unfermented Wines. The sweet, unfermented juice of the grape was termed *gleukos* by the

Greeks (the name of the wine in Acts ii. 13), and *mustum* by the Romans; the latter word being properly an adjective, signifying new or fresh. Of this, there were several kinds, distinguished according to the manner in which each was originally obtained and subsequently treated. That which flowed from the clusters, in consequence merely of their pressure on each other before any force was applied, was reserved for manufacturing a particular species of rich wine. That which was obtained next, before the grapes had been fully trodden, was considered best for keeping. When it was desired to preserve a quantity in the sweet state, an *amphora* was taken and coated with pitch within and without. It was filled with must, and corked so as to be perfectly air-tight. It was then immersed in a tank of cold, fresh water, or buried in wet sand, and allowed to remain for six weeks or two months. The contents, after this process, were found to remain unchanged for a year. A considerable quantity of must from the best and oldest vines was inspissated by boiling.

Fermented Wines. The whole of the must not employed for some of the above purposes was placed in such a situation as to secure a moderate temperature. Here were long, bell-mouthed vessels of earthenware. In these, the process of fermentation took place. The common sorts of

wine were drunk direct from these vessels ; but the finer kinds, such as were yielded by choice localities and possessed sufficient body to bear keeping, were drawn off.

Wines allowed to Women. The wine last expressed from the grapes, which was always kept by itself, must have been thin and poor enough ; but a still inferior beverage was made by pouring the water upon the husks and stalks after they had been fully pressed, allowing them to soak, pressing again, and fermenting the liquor thus obtained. This was given to laborers in winter, and was, along with *sapa*, the drink of elderly women, — a striking illustration of the counsel of Paul, the “aged women likewise, not given to much wine.”

Mixed Wines. The principal substances employed were : 1, water ; 2, turpentine, either pure or in the form of pitch, tar, or resin ; 3, lime, in the form of gypsum, burnt marble, or calcined shells ; 4, inspissated musk ; 5, aromatic herbs, spices, and gums. It must be remembered, that when the vinous fermentation is not well regulated, it is *apt to be renewed ; in which case, a fresh chemical change takes place, and the wine is converted into vinegar ;* and this acid, again, if exposed to the air, *loses its properties,* and becomes perfectly insipid.” (*Standard Temperance Library*, p. 70.) These facts confirm our con-

clusion respecting the wine generally in use among the Hebrews ; but the wine prized by the sober was the pure juice of the grape.

THE BIBLE VERDICT ON WINE.

What, now, is the verdict of the Bible on the use of wine? This is the grand inquiry, to which the previous discussion points. We have noted the facts of the case respecting *Yain* ; we must now pursue our argument to its conclusion. Again, we ask, does what God says in his book respecting the thing so called wine, sanction the use of intoxicating drinks? In our view, it appears clear, to moral certainty, that *he does not*. We are aware that mere assertion on this important subject will not be received as proof ; and we have, as yet, few great names to appeal to as authority in this cause. We firmly believe, however, we have truth on our side ; and under her royal conduct we advance, offering our humble tribute to extend her empire. It is plain, that, in the decision of this solemn practical question, we must learn the Divine mind by examining the Divine Word. It will not do, on either side, to cling to preconceived opinions, and to reiterate dogmatic assertion, unsupported by proof. The time has come when those who continue to drink

intoxicating liquors, and appeal to the Bible for the sanction of that practice, must be prepared to point to the Scripture text which furnishes an explicit divine sanction for the use of alcoholic drink. The time, too, we know, has come, when we require to render a reason for this belief we avow, that the Bible does not contain one word of approval of the use of intoxicating wine. We shall best sustain this our persuasion, by an appeal to the teaching of those texts in which *Yain* occurs.

THE WARNING TEXTS AGAINST WINE.

There are, we have already remarked, *seventy-one* texts in the Hebrew Scriptures containing warning and reproof against wine. What, in these, is the nature of divine warning respecting this beverage? It is not conveyed in vague terms; it is definite and particular. "Of these texts," says Dr. Lees, "twelve denounce it as *poisonous and venomous*. They describe it, by its effects, as destroying and deceiving men,—the 'poison of dragons and the venom of asps.' This is the language of twelve texts. Nine expressly prohibit it in certain cases; and five *totally prohibit* it, without any reference to circumstances at all." Again, what is it in this wine which is disapproved? It is not, as seems to us, always what is called the abuse; but it is the

thing itself. And why is it so strongly condemned of God? It is just because it contains the *intoxicating principle*. Call it drugged, or alcoholic, or what you please; if it contain an intoxicating power, it is, on that account, disapproved as a beverage, and the divine warning is lifted up against it. Is proof required of this?

We point to the import and connection of the divine words. Hear this description of wine by the wise man: "Wine is a mocker; whosoever is deceived thereby is not wise." (Prov. xx. 1.) It is not *excess* here that is pronounced a mocker; it is the intoxicant itself; and it is just by virtue of its inebriating quality that it deceives the unwise soul. Is not this God's disapproval of wine, simply and solely as an intoxicating agent? Listen, further, to this prohibition of wine, by the same inspired sage. "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright." (Prov. xxiii. 31.) It is not immoderate indulgence that is here forbidden; it is the prompting of desire after the inebriating beverage. "LOOK NOT on the wine;" avoid its enticements; abstain from it. And what is it about the wine that forms its allurements? It is its giving his color in the cup, its fermenting and intoxicating power. Is not this, again, God's disapprobation of the use of wine, on account of its inebriating principle? Mark,

moreover, the condemnation of wine by the noble mother of Lemuel: "It is not for kings, O Lemuel, it is not for kings to drink wine, lest they drink and forget the law." (Prov. xxxi. 4.) It is not mere *abuse* that is here declared unfit for princes; abuse is unfit, — abuse is *unworthy* of men in all stations. But it is the *use* of the intoxicating beverage that is here pronounced to be wrong for royal personages. It is a beginning to drink that may end in intemperate indulgence, causing a forgetting of the law. Is not this, once more, God's condemnation of the use of this wine, for this reason alone, that it possesses a principle of intoxication? Give ear, yet again, to this woe over wine, by the prophet: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." (Isaiah v. 22.) It is not on mere intemperance that this woe falls; it is on them who can drink powerful intoxicants, and who sit down to give this proof of their strength. Have we not, in this heavy woe pronounced against such, the mind of God against drinking mixed wine? And why is mixed wine condemned of him, but just because it intoxicates?

Is not this the tenor of all Divine warning against wine? Does not God in this show either the evil effects that have resulted from its use, or utter his solemn warning against its use? "Be

not," says he, "among wine-bibbers;" (Prov. xxiii. 28,) thus interdicting association with those who indulge in this beverage. "I sought in mine heart," says the royal preacher, "to give myself unto wine, and to lay hold on folly" (Eccles. ii. 3); thus intimating that giving one's self to wine is closely allied to laying hold on folly. "Behold," says the prophet, "joy and gladness, eating flesh, drinking wine. Let us eat and drink, for to-morrow we die" (Isaiah xxii. 13); thus implying that *that* sensual indulgence is parent to this corruption of moral sentiment, to this atheism in human life. "They have also," says God, "erred through wine, and through strong drink are out of the way. The priest and the prophet have erred; they err in vision, they stumble in judgment" (Isaiah xxvi. ii 7); thus teaching that wine is a seducer of every class, a destroyer in all the walks of mental and moral action.

What is the meaning of all this warning and woe from the God of love? Is his voice thus solemnly and loudly lifted up against the mere *excess* of a thing, the *use* of which he freely allows to men? It is not the manner of God in his Word merely to condemn an evil in its *end*, and be silent concerning its *beginning*, — merely to attack its mature growth, and leave its hidden germ untouched, as it springs up in the heart of the earth. This is the way of short-sighted man,

—to deal with evil consequences, and ever to overlook guilty causes. But the only wise God is wont to go to the root of evil ; and if he points to its bitter, deadly fruit, it is only, or mainly, to give effect to his high command, “ Make the *tree good*.” If he says, “ Thou shalt not kill,” he declares that whoso hateth his brother is a murderer. If he commands, “ Thou shalt have no other gods before me,” he warns that covetousness is idolatry. Thus, too, as it seems, he acts in warning against intoxicating wine. He does, indeed, lift up his voice against drunkenness ; he does set forth in awful words the effect of inebriety through wine on body, on mind, on time, on eternity, because men are chiefly moved only by the sight of the sorrows which follow sin. But God points to these effects of intoxicating wine, just that he may clothe with power his warnings against the mocker itself. He stands, with a father’s heart, on the margin of the dangerous stream ; he points emphatically to the rapids below and to the fatal cataract ; but all this is just to give effect to his warnings against the peril of the current, and to persuade his children not to venture on its treacherous waters.

It is, as it appears, in men’s seeking *pleasure* in wine which intoxicates, that God sees their danger. It is in their *looking* on that which, at last, “ biteth like a serpent and stingeth like an

adder." Can any one instance, we ask, be produced, in the whole Bible, in which God utters a warning like this, or makes a statement like this, respecting a thing he has made for human enjoyment? It is to this point, that they who use intoxicating wine require to look, in considering these Bible warnings against it. They have to think that God not only *has* warned, but that he has *so* warned, — warned against this wine, and given no modification of his warning, — warned in every form, in every strain, in every mode of language, and yet, in all this, drops no hint of approval of the thing itself, interposes no word of sanction of its use, makes no distinct intimation that it is only *excess* of which, in all this he speaks. It is, throughout, the voice of warning, unmitigated, unmodified, unrelieved warning, like the voice of the trumpet at Sinai, "sounding long and waxing louder and louder." Would that all the people would hear and fear, and stand afar off from this evil thing which occasions this warning voice. In very truth, there is no Bible sanction here for the use of intoxicating drink. There are Divine warnings that must be dealt with, that must be disposed of, that must be explicitly shown all to apply not to the *use* of intoxicating wine, but its *excess* alone, before that wine may be touched, or tasted, or handled by them who revere God's Word. "Thus saith the Lord, the

heaven is my throne, the earth is my footstool, but to this man will I look, even to him that trembleth at my word."

TEXTS PERMITTING WINE.

Yet are there not passages of Scripture that speak of wine as a promised and permitted enjoyment? This is not denied. We have said they are *twenty-four* in number. What, then, it may be asked, do we make of these? It is our honest desire to learn what God means in them, and reverently to receive his word. There can be no question, he speaks in these of a wine which he approves, and which he designs for the use of man. But the inquiry returns, Is this *intoxicating* wine? Is this mixed wine? Is this the wine against which he utters the loud warnings just considered? Our belief is, it is not. That these texts of promise and permission do not refer to a fermented and intoxicating wine, may, we think, be argued both on general and special grounds. This may be shown on *general grounds*. Here we point to those passages that represent *yain* as the solid produce of the vineyard; as gathered (Jer. xl. 10, 12); as trod in the wine-press (Isaiah xvi. 10); as failing from the wine-vat (Jer. xlviii. 33); and, perhaps,

Hosea xiv. 7 : "The *scent* thereof shall be as the wine of Lebanon." Here, also, we may advert to the Divine *promise*, in a portion of these texts, engaging to give the wine referred to. Can that promise, we ask, be understood as pledging God to bestow on Israel *fermented* wine? It has been shown above, on the authority of Baron Liebig, that fermentation is a process of *putrefaction*, — the death principle at work decomposing the substances that once had life. Is it, then, a thing, under this law of putrefaction, that God promises to give to those whom he favors with his bounty? Is there aught like this in the book of God, in which it can be proved he makes promise of a thing which has undergone a process of putrefaction, by which its nutritious substances have partly disappeared, partly been converted into a subtle poison (as alcohol), and what remains is occasion of temptation to man? We believe no such promise exists within the compass of the Bible. Yet this is what persons are forced to suppose, who maintain that God promises, in these texts, *fermented* and intoxicating wine, — a tenet which we can not but regard as contrary alike to the Divine wisdom and benevolence. On these general grounds, we hold that the texts under review do not speak of alcoholic, but of unfermented, wine.

There are, besides, special grounds by which we

arrive at the same conclusion. In this connection, we direct attention to the passages which speak of wine as a permitted enjoyment to men. What do these texts testify respecting its character? Do they furnish any helps to our judging of its quality? Do they enable us to come to any decision as to its unintoxicating nature? It is our persuasion they do; and in as far as they give testimony at all, it is all on our side.

We point, in proof, to Genesis xiv. 18: "And Melchizedek, king of Salem, brought forth bread and wine. And he was the priest of the most high God,"

Who were the men, and what were the circumstances mentioned in this passage of sacred history? There was Abraham, the patriarch, returning with his followers from a warlike enterprise, and wearied with the fatigues of the perilous undertaking. There was Melchizedek, the priest, grateful for the deliverance of his country from a band of foreign invaders, and coming forth to honor the common deliverer of the land for his generous interposition. Were these the men and the circumstances for indulging in an intoxicating beverage? Who does not see that the supposition is wholly inadmissible. The bread and wine brought forth were plainly designed by the venerable priest as food for the weary travellers, as both are still used in wine

countries at the present day ; and it is not wine of an intoxicating quality that nature seeks for nourishment. This text, then, testifies in favor of an unintoxicating wine. Again we point to

Psalm civ. 15 : “ Wine that maketh glad man’s heart.”

What is this gladness of heart ? It is not carnal mirth ; it is not sensual pleasure, as those experience who feel the incipient elation of the intoxicating wine-cup. But it is a serene delight reflecting the beauty of the soul, as oil makes the countenance to shine. This word, “ maketh glad,” is the word applied to rejoicing before the Lord in sacred festivities (Lev. xxxiii. 40), to the joy of a saint in his heavenly hope (Psalm xvi. 1), to delight in the Divine love (Psalm xxxii. 11). Does this truth, then, thus brought out in the passage, at all comport with the idea of an intoxicating wine ? Is this the kind of gladness that an inebriating liquor puts into man’s heart ? No, verily. It soon robs the heart of all serene joy ; it unfits the mind for this divine mood of happy thought ; it elates, for a little while, the animal spirits, only to cast them down again, and to leave man’s heart depressed, uneasy, disquieted, in a nervous bodily frame. This text, then, by the effects it describes, testifies in favor of an unintoxicating wine. Further, we point to

Prov. ix. 25 : “ Wisdom hath killed her beasts,

she hath mingled her wine, she hath also furnished her table. Come, eat of my bread, and drink of the wine which I have mingled."

Cant. v. 1: "I am come into my garden, my sister, my spouse. I have drunk my wine with my milk. Eat, O friends; drink, yea, drink abundantly, O beloved."

Isaiah lv. 1: "Ho, every one that thirsteth, come ye to the waters: and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

It is the same divine thought that is conveyed in all these texts, clothed in beautiful, poetic figure. Who is the speaker here? What are the blessings he offers for human enjoyment? The speaker, we take it, in all of them, is the Son of God. The benefits he presents for acceptance are, we believe, the gifts of the Christian salvation. See how these things are represented to human apprehension. The great benefactor has prepared a feast for the poor; in loving words, he invites them to come and partake. It is wine diluted, — wine mingled with milk, to which he kindly calls. This is a remarkable circumstance that, in almost every instance in Scripture where saving blessings are represented under the emblem of wine, it is as *wine mingled with water or milk*. It is not by a corrupted thing that eternal life, given to a saved man, shall be shadowed forth;

it is not of a powerful inebriating liquor that men shall be thus encouraged to think ; it is, rather, in a pure, healthful material that the emblem of heavenly good shall be given ; it is to a mild, refreshing beverage that men shall thus be taught to look. And does not this wine mingled with milk prove that it was not intoxicating ? Does it not call up to our thoughts the inspissated juice of the grape, now diluted for use, in the grateful feast ? Who can think of Divine wisdom calling on chosen friends to partake of intoxicating wine, in these terms, “ Eat, O friends ; drink, yea, *drink abundantly*, O beloved ” ? Once more, we point to

Cant. vii. 9 : “ And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those who are asleep to speak.”

Cant. viii. 2 : “ I would lead thee, and bring thee into my mother’s house, who would instruct me. I would cause thee to drink of spiced wine of the juice of my pomegranate.”

The first passage here may seem to countenance an opposite conclusion to what we advocate, in apparently referring to a wine that causes “ the lips of those who are asleep to speak.” Neither this reference nor meaning, however, is supported by the original words. The term rendered “ to speak ” cannot bear this signification. It

occurs, indeed only in this text; yet from its cognate terms, it may be certainly inferred that it means "to flow gently," and it, along with the other verbs in the second clause, refers not to wine in the first clause, but to the word rendered "the roof of thy mouth." Gesenius thus translates the passage: "Thy palate (that is, its moisture) is like sweet wine flowing straight to my beloved, gently stealing over the lips of the sleepers." (*Lexicon*, page 440, where the metaphor will be seen more fully explained.) From this it will appear that the idea of intoxicating wine is here wholly incompatible with the comparison itself and with the thought of the speaker. The same may be said of the second passage. We are to think here of the character of the speaker, of the nature of the affection expressed, of the religious enjoyment intended, as well as of the simple juice of the pomegranate that is represented, as similar in quality to this spiced wine, and then the idea of this latter possessing an inebriating power will never, for a moment, be entertained. Other passages, apparently less favorable to our views,—such as Deut. xiv. 26; Prov. xxxi. 6,—might here claim our consideration, but we shall reserve our observations on these till we come to speak of another term.

OTHER REFERENCES TO YAIN.

Thus we have disposed of the two most important classes of these passages. It is not necessary that we should occupy much space on the other two classes where *yain* occurs. Those that we have called doubtful, or neutral, decide nothing as to the quality of the wine. They merely mention the thing by name, as an article existing and in common use, but furnish no hint or evidence to determine what was its character. If we want to know whether water spoken of is salt water or fresh, rain-water or spring-water, it is of no purpose to be told that it is *water*. In this case, we should look with a good deal of astonishment at a person who might assure us there can be no doubt it is *salt* water, for is it not declared to be *water*? In like manner, when we want to ascertain whether the wine spoken of in these texts of the Bible is intoxicating wine, it is of no avail to tell us it is said to be *wine*, and is that not enough to settle the question? Not quite enough, we reply, since we certainly know there were different kinds of wine in the lands of the Bible, — some inebriating in their nature and some not. In this case, we must take the liberty of demanding positive proof, and upholding that all these texts of Scripture, which do not, in some way, define the nature of the wine they mention, say absolutely nothing to deter-

mine the question. They are wholly neutral in the matter, and must be accounted so in both sides of the inquiry.

Little, too, need be said by us on the class of texts we have marked, as referring to religious observances. These do not apply at all to the common usages of life ; and even though it were proved that fermented wine was used in sacred offerings, it would not follow that its use was sanctioned as a common beverage. But we believe satisfactory evidence can be adduced, that no fermented thing was allowed in *symbolic sacrifices* among the Jews. Everything leavened or fermented was forbidden in the offerings which had a typical meaning. There was, indeed, a class of offerings, — free-will offerings, as well as the offerings of the first fruits, — in which leavened bread was appointed, being, in part, consumed by the offerers as food. (Lev. vii. 13, xxiii. 17 ; Num. xv. 20 ; Amos iv. 5.) But nothing leavened was permitted to be offered along with symbolical sacrifices, that pointed forward to the great atonement made by the Son of God for the sins of men. The reason is alike manifest and instructive. Leaven, or ferment, is a substance in a state of putrefaction ; and everything in this state is unfit to represent that “Eternal Life, which was with the Father, and was manifested unto us.” Hence, all fermented sub-

stances were prohibited in the feast of the passover, as, also, during the succeeding seven days, usually called the feast of unleavened bread. This prohibition is, we think, with good reason, regarded as applying to *fermented wine*, and that, therefore, this was excluded from the passover, as also from all the symbolic sacrifices of the law. Professor Moses Stuart says : “ The Rabbins, in order to exclude every kind of fermentation from the passover, taught the Jews to make a wine from raisins or dried grapes expressly for that occasion. *When* the Jewish custom began of excluding wine from the passover is not known. That the custom is very ancient, that it is now even almost universal, and that it has been so for time whereof the memory of man runneth not to the contrary, I take to be facts that can not be fairly controverted. I am aware that Professor M’Lean, in his sharp-sighted criticism on some productions of our English brethren respecting temperance, has avowed different convictions on this subject, and vouched for the contrary of these propositions. But I am fully persuaded that he has, on this point, been misled by partial testimonies, and that only loose and half-Jewish synagogues or societies are accustomed to use fermented wine at the passover.” It thus appears that all fermented wine was excluded from the passover ; and, in like manner, it was not allowed

in any of the symbolic sacrifices of the law. Yea, so strict was the prohibition on this point, that the priests were forbidden to drink any wine during the period of their ministration in the Holy Place. (Lev. x. 9 ; Ezek. xlv. 21.) We look in vain, then, for any sanction of the use of intoxicating wine, to the religious observances of the Temple of God.

THE RESULT OF INQUIRY ON YAIN.

We have thus carefully examined all that the Bible says about *yain*, and what is the result? We have not found, in all these passages of the Word of God, the shadow of a sanction for the use of intoxicating wine. We have looked at Scripture warnings respecting wine ; we have seen them to be distinct and emphatic against inebriating drink. We have considered Scripture promises and permissions of wine ; we have found them affording no countenance to the use of intoxicating drink. We have reviewed every mode of Scripture expression regarding wine ; we have discovered nowhere either an explicit or implied sanction of intoxicating drink. Our ear has been attentive to the Divine Oracle to hear approval of this, if approval is given ; but in all these one hundred and forty-one utterances of

the Almighty voice, we have found not one sanction of the use of intoxicating or inebriating wine. Yet this word we have considered is the key to our position. If a breach in the defence we offer can be made, it must be here, on what the Bible says about *yain*. Here the argument must be made good for the sanction of intoxicating drink, if it is to be established at all. Nevertheless, as seems to us, it here most signally fails; and our conclusion is, that no countenance is given, by any one of these texts, to the use of wine which intoxicates. On this branch of our inquiry, then, we have set aside *one hundred and forty-one of the Bible witnesses*; and by proving their silence as to an opposite testimony, we have shown that the truth lies on our side.

III. — SHECHAR.

List of Texts in which Shechar occurs.

<i>w. a.</i>	Leviticus	x.	9.
<i>w. a.</i>	Numbers	vi.	3.
<i>w. a.</i>	"	vi.	3.
<i>r. o.</i>	"	xxviii.	7.
<i>r. o.</i>	Deut.	xiv.	28.
<i>w. e.</i>	"	xxxi.	6.
<i>w. a.</i>	Judges	xiii.	4.
<i>w. a.</i>	"		7.
<i>w. a.</i>	"		14.
<i>w. e.</i>	1 Samuel	i.	15.
<i>w. e.</i>	Psalms	lxix.	12.

<i>w. a.</i>	Proverbs	xx. 1.
<i>w. a.</i>	"	xxxi. 4.
<i>w. a.</i>	"	6.
<i>w. a.</i>	Isaiah	v. 11.
<i>w. a.</i>	"	22.
<i>w. a.</i>	"	xxiv. 9.
<i>w. e.</i>	"	xxviii. 7.
<i>w. e.</i>	"	xxviii. 7.
<i>w. e.</i>	"	xxviii. 7.
<i>w. e.</i>	"	xxix. 9.
<i>w. e.</i>	"	lvi. 12.
<i>w. a.</i>	Micah	ii. 11.

Explanation of marks in the list. — (*w. a.*) warning admonition ; (*w. e.*) warning example ; (*r. o.*) religious observance.

We proceed next to review the texts in which *Shechar* occurs. It is found twenty-three times in the Hebrew Scriptures. A first glance at the list of passages prefixed can not fail to arrest attention on the frequency and uniformity of the warnings connected with this liquor. In every case in the Bible where this drink is referred to as a common beverage, it is spoken of with admonition and warning against it. Thus, there is this remarkable contrast between *Tirosh* and *Shechar*, that, while in every text that alludes to the former, it is indicated as a good to be enjoyed, every passage that refers to the latter points to it with warning, as an evil to be shunned. Let persons who use intoxicating liquors explain this as they best can ; *there* is the fact standing out before them in the Book of God.

MEANING OF SHECHAR.

Shechar means luscious drink, or sweet syrup, especially of sugar or honey, of dates, or of the palm-tree. The Hebrew word is usually rendered by the translators of our English Bible "*strong drink*." This is not a happy rendering of the original term. The epithet "strong," for which there is nothing equivalent in the Hebrew, conveys the idea that the drink is highly intoxicating. But *Shechar*, of itself, conveys no such idea. We examine the passages where it is used, and we find it in numerous instances spoken of along with *Yain* ; and, as we know this latter word is a general term to denote the juice of the grape, we conclude that *Shechar* is a general name for liquor made from dates, grain, or other fruits, the produce of the vine excepted. We have no word in our language equivalent to the Hebrew term *Shechar* ; and it had been better, if, like some others of this class, it had been left untranslated in our version of the Scriptures. In this case, it would not have suggested to the mind a strong intoxicating drink. "This is true," says Moses Stuart, "of neither *Yain* nor *Shechar*. Both words are generic. The first means vinous liquor of any kind and every kind. The second means a corresponding liquor from dates and other fruits, or from several kinds of grains. Both liquors have in them the *saccharine princi-*

ple, and, therefore, they may become *alcoholic*, but both may be kept and used in an *unfermented* state. That my position is correct is shown decisively by Numbers vi. 3. There the Nazarite is forbidden first to drink either *Yain* or *Shechar*. This is generic in respect of both. But then, in order to enforce the precept more thoroughly, the legislator goes on to *particularize*. We should not be surprised, then, in case we find both spoken of in such a way, that, in one passage, it is regarded as a blessing or an allowable comfort; while, in another, it is spoken of as a means of intoxication and a curse." For the use of *Shechar* as a mere comfort, there is but one passage in the Bible (Deut. xiv. 26); and here, nothing decides it to be fermented, but the evidence is all on the other side. In Numbers xxviii. 7, where *Shechar* is rendered by our translators "strong wine," it is appointed to be poured out unto the Lord for a drink offering; and, as we know that all fermented things were excluded from sacrifices to God (Lev. ii.), the conclusion is forced on us, that fermented drink can, on no account, be meant in this text before us.

Dr. Lees observes: "To argue from analogy, we may suppose that the term *SHECHAR* would pass through the same changes of meaning (or, to speak more accurately, be as variously *applied*) as its companion *yain*; that, originally,

it signified the juice or syrup of fruits other than the vine, expressed or inspissated; but subsequently, when the people became corrupted from their primitive simplicity, the pure drink, after it had been drugged or fermented, — the “shechar” which “is raging.” *Shechar*, therefore, may be regarded as a like generic term with *yain*; hence, we perceive that they might be applied to *two classes of drink*, of which each, in its pure and simple state, whether natural or prepared, is equally sanctioned, recommended, or ordained; while each, in its depraved or drugged condition, is alike disowned, disapproved, and denounced.” Again, “*Shechar* was applicable to the following articles: *first*, the natural liquid syrup, or saccharum, obtained from incision of the palm or pressure of the date; *second*, the natural syrup inspissated for the purpose of preservation; *third*, this inspissated juice mingled with drugs, — mixed palm wine; *fourth*, the once sweet, luscious syrup, when, from carelessness or exposure to heat and air, it had ‘grown tart and bitter,’ — fermented shechar.”

We have observed that the warnings against this strong drink are uniform. There is not a single text in the Bible that approves it as a common beverage. In every instance where God mentions it in his book, he lifts up a distinct and solemn warning against it. Again, we ask here,

what is it about this drink that the Almighty utters a warning against? And once more we reply, it is its inebriating power. It is not, as it seems, of an *abuse* that he speaks; it is not regarding mere *excess* that he gives caution; but it is of the *use*, — it is respecting indulgence in that which intoxicates. In evidence of this, we refer to Psalm lxix. 12: “I was the song of the drunkard.” What is the literal import of these Divine words? It is brought out in the marginal reading of the English Bible: “I was the song of the *drinkers* of strong drink.” The liquor possessed an intoxicating power; and it is the drinkers of this who are marked with this note of disapprobation. The thing itself is branded with a Divine stigma, as an occasion of temptation and evil to those who are drinkers of it. Again, we refer to Prov. xx. 1: “Strong drink is raging.” What is it that is here declared to be raging? It is not mere excess. We do not require an inspired word to tell us that *excess* in intoxicating drink is raging. But God affirms of strong drink itself that it “is raging; and whosoever is deceived thereby is not wise.”

Such is the spirit of the warnings uttered against this intoxicating agent in the Divine Book; yet it is to be especially noted that the inebriating power of this liquor, as well as of mixed wine, then in common use, does not ap-

pear to have been so great as that of the alcoholic beverages now drunk by professing Christians in this country. The prophet Amos denounces this woe against the careless, luxurious religionists of his time : " Woe to them that are at ease in Zion, that drink wine *in bowls*, but are not grieved for the afflictions of Joseph." (Amos vi. 6.) " Drinking wine in bowls," says Professor Eadie, " is supposed to refer to the richness and magnificence of the vessel, and not to the quantity of wine drunk." The learned professor assigns no reason for this supposition. We confess ourselves at a loss to comprehend on what ground it rests. The word here rendered " bowls " is so translated in the account of the offerings of the princes at the dedication of the temple (Num. vii. 13, 19, &c.), as well as in numerous other passages of Scripture. Why it should be supposed here " to refer to the magnificence of the vessels, and not to the quantity of the wine drunk in them," we are wholly unable to comprehend. Till we see some satisfactory reason adduced to the contrary, we must take the expression in the sense it conveys to an ordinary reader, and hold that it is designed to indicate the measure " or quantity of wine drunk." On this expression, then, we found an argument, that a much greater quantity of it was drunk at a season of indulgence than could be drunk of the

branded wines of Britain, and that, therefore, these latter possess a stronger intoxicating power. And are we not warranted from this to draw the inference, that, if God, in his book, utters loud warnings against the strong drink used in Palestine, he would lift up a yet louder voice against the use of ardent spirits and alcoholic wines, that are in common use among us ?

TEXTS THAT SEEM TO COUNTENANCE STRONG DRINK.

But are there not passages in the Bible that countenance the use of strong drink ? In this relation, we are referred to Deut. xiv. 26 : “ And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth ; and thou shalt eat there before the Lord thy God ; and thou shalt rejoice, thou, and thy household.”

What was the occasion of using the strong drink, as here specified ? We read the divine precept thus : “ Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to set his name there, the tithe of thy corn, of thy wine (*Tirosh*, the solid produce of the vineyard), and of thine oil (*Yitzhar*, or olive fruit)

and the firstlings of thy herds and of thy flocks. . . . And if the way be too long for thee, so that thou art not able to carry it . . . Then thou shalt turn it into money. . . . And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine (*Yain*, the juice of the *Tirosh* before mentioned), or for strong drink (*Shechar*, the liquor made from *Yitzhar*, specified above, or like fruit, included in the tithes of which the text speaks), and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thy household." From this it appears that the whole passage is a *directory for a religious ordinance*. The things to be eaten and drank were the tithes of all the Israelite's increase that his field brought forth. These, if he could not carry to the appointed place, he was required to sell, and again, with the money thus obtained, to purchase produce of *the same kinds* to devote to a holy use. Then, the tithes thus presented were to be eaten "*before the Lord*," in the place, — that is, of his presence, — in an act of divine worship, along with the priest and Levite appointed to share in all the tithes in this way brought to the holy shrine. This entire direction, then, is distinctive and specific. It is the tithe of an Israelite's increase from the field that is to be partaken of; and it is to be partaken of in the tabernacle of God in a religious ordi-

nance. We may be well assured from this that the Shechar to be there freely enjoyed was not intoxicating drink. For who would not recoil at the thought of a holy God appointing free potations of intoxicating liquors to be indulged in his temple, and as an expression of devotion to him? Who could think, for a moment, of a Divine appointment to drink freely of our brandy or whiskey, or brandied wines, in a religious observance? Does not the simple fact that this Shechar was appointed of God to be freely used in a religious ordinance, demonstrate at once and forever, that, in this case, at least, it was not intoxicating drink? Who shall dare to say that the God of holiness and love desired to be served by his worshippers partaking of a drink which must form a temptation to them to sin? Perish the thought forever, as dishonoring to our holy Lord God! This, then, we must hold to be a very remarkable circumstance in favor of the scripturalness of the abstinence principle, that the only text in the Bible where "strong drink" is spoken of as an allowed comfort, it is as used in a religious ordinance, where, from the very nature of the case, its intoxicating quality is inadmissible.

What bearing now has the Divine permission of this drink on this occasion on the abstinence question? It has much every way. We hereby sweep all sanction of the use of intoxicating

drink right out of Scripture. We see, in the Bible, scores of warnings against it, scores of threatenings against it ; but we see, now, there is not, in the whole Bible, one word in favor of the common use of it. We observe that the circumstances in which the Shechar was taken utterly forbid the supposition of its being here intoxicating. But this is not the whole force of our argument. We must remark further, that whatever this drink was, it was used in a religious ordinance ; and no warrant can be derived from its use here for the use of intoxicating liquor in the customs of daily life. Our argument has a double edge. First of all, we maintain, since the drink here allowed was used in a religious ordinance, it could not be intoxicating ; and then, secondly, whatever the drink was, the Divine permission to use it in the solemnities of his service affords no sanction to use it, as a common beverage, in daily life. We go then, with our total abstinence principle, to our Bible ; and we think it much that we find a complete harmony between them. We deem it a great thing, that the drinks from which we abstain receive not one word of commendation, but are condemned, denounced, pointed to, in terms of warning and menace, in the Book of God : “ Wine is a mocker, strong drink is raging.” “ Look not on the wine when it is red, when it giveth its color

in the cup ; at the last, it biteth like a serpent and stingeth like an adder." " Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." These, and such as these, are the words of condemnation of intoxicating drink found in our Bible, and not a single word, *not one*, in its commendation. In our pledge, too, we condemn it ; in our practice, we abstain wholly from it, and we give it not to others. Are we not, in this, nearer to the *spirit* of the Bible than those, who both take intoxicating drink and give it ? To this text, we look in vain for a sanction of the use of inebriating wine.

Again, we are referred to Prov. xxxi. 6 : " Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more."

Let us look at this passage carefully, and see if it supports the argument thus founded on it. Here, then, notice, —

The strong drink spoken of. On this, we shall not take the ground that some of our friends occupy, and affirm that intoxicating drink is not here meant. We shall concede, what we think truth demands, that *Shechar* here denotes what is intoxicating. This noun, along with the verb to which it is related, is generally used in connection with warnings against, or descriptions of,

inebriation. It would appear, then, usually, at least, to denote intoxicating drinks, whether brewed from grain, or made of dates, or of boiled fruits. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." This concession may be caught by moderate drinkers, as favoring their practice. But let them not be too fast ; for observe again, —

The persons to whom strong drink is to be given.

It is the "ready to perish, and those that be of heavy heart." Those are the wretched and sorrowful, the down-trodden, and the drawn unto death. As far as the text indicates, these alone are to have strong drink given them. Let, then, our moderate-drinking friends say, if they can put in their plea for using strong drinks on this ground. Are they really "ready to perish"? Are they truly "those that be of heavy hearts"? If they are not, they have no business with this text, as a warrant for their taking wine or strong drink. They must leave it to whomsoever it may concern ; it does not belong to them. And, looking on many of them, we must say, we do not think them so sadly woe-begone. We see their rubicund faces and their joyous looks, as they sit around the social board. We discern in them no appearance of those who are ready to perish, and must, therefore, protest against their taking what, it seems, is to be given to those that

be of heavy hearts. Surely, persons, who, as if afraid of going beyond the Divine Word, ask us, Where is your Scripture for total abstinence? will respect this text, and, when in full comfort, will conscientiously refrain from what is intended for the ready to perish. Notice, again —

The purpose for which strong drink is to be taken. “Let him drink and forget his poverty, and remember his misery no more.” Few venture to quote this part of the passage, when appealing to the previous clauses as a warrant for drinking usages. This looks so like a mistaken sentiment of man, it appears so utterly unlike a direction approved by God, that some, perhaps, would rather wish it were not in the text at all. But there it is, and it spoils, entirely, the authority sought in this Scripture for drinking intoxicating drinks. We have found only one writer bold enough to appeal to it with this view. Yet let us see how it sustains such a plea. On this supposition, here is a reason assigned for taking strong drink: a man is to drink that he may forget his poverty, and remember his misery no more. Must we hold this, then, to be the will of God, that, in affliction and grief, a man is to drink till his memory of trouble is drowned, and till he remember his pain no more? Are we to reckon this the Divine cure for misery here revealed? You see that widowed mother mourn-

ing the death of her only son ; and are you to tell her, as your message to her from God, that she should drink whiskey, or brandy, or wine, that she may remember her misery no more ? Shall we regard this an appointment of the same book as contains these counsels of love : “ Call upon me in the day of trouble, and I will deliver thee ” ; “ Cast thy burden on the Lord, and he will sustain thee ” ? Who burns not, that the Book of Truth should be supposed to teach such a God-dishonoring sentiment as this, — that wretched and sorrowful human beings should drink that they may forget their misery ? Yet this *is* the sentiment of the text, on the principles of those who appeal to it as Scripture authority for using strong drink. Consider, finally —

The connection of the words as a key to their true meaning. “ It is not for kings, O Lemuel ! it is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law, and pervert the judgment of any of the afflicted.” This looks wonderfully like a sound total abstinence counsel, and we would not expect the individual who uttered this, to couple with it an exhortation to give or use strong drinks. This leads us to remark, that there is an evident contrast in the passage, — a contrast between what is the wisdom of kings, and what is the usual course of the miserable among men. This course

of the miserable is not referred to for approval, but simply for illustration and warning. This, says the speaker, is your wisdom as a king, not to drink wine; give or leave that to those who are ready to perish. They are wont to take strong drink to drown the memory of their grief; they drink, thinking they will remember their misery no more. Thus, we hold, that men are spoken of here, *on their own principles of action*. The speaker does not utter a command to give strong drink as according to the will of God, but merely states a fact as to a common practice among men; and along with this is coupled a counsel to the king, to have no fellowship with the unhappy in this delusion. So we find in other parts of Scripture, the errors of the unfaithful adduced as a warning to the upright, to have no communion with them in their mistaken courses. Thus God commands, "Though Israel play the harlot, yet let not Judah offend." "Ephraim is joined to his idols, let him alone;" have no fellowship with him in his sinful ways. Thus, too, Jesus addresses the Pharisees, "Give alms of such things as ye have, and, behold, all things are clean unto you!" This he says, not as approving their conduct, but he speaks to them on their own principles of action; and by this mode of address, he severely rebukes them for their hypocritical deeds. In like manner does this inspired counsellor ex-

hort King Lemuel to have no fellowship with what is deceitful ; but to give up strong drink to the ready to perish, as a thing which he should not taste. And then looking on a common custom of the wretched — without, however, approving it — the wise monitor continues, “Let him drink that he may forget his poverty, and remember his misery no more.”

Where, now, in this passage is there the remotest countenance for the common use of intoxicating drink? Is this not, on the contrary, an exhortation against it? It is implied, indeed, in this text, that the distressed and unhappy do drink, that they may forget their misery ; but this conduct is disapproved, in so far as counsel is given, that it should not be followed. As total abstainers, we are acting out the spirit of this wise counsel. We believe it is not for us to drink wine, lest we forget the law of our God. We give up strong drink to those who are ready to perish. We warn them of their folly, when they think they will thereby drown the memory of their misery. But if they will not forbear, we remember our text, and have no fellowship with them. Whether we are not right, both in our exposition and our practice, — *Judge ye.*

THE WITNESSES ABOUT STRONG DRINK.

We observe, then, here the testimony of other *twenty-three* witnesses; and what is its import? There is still in it not a syllable of sanction for the use of intoxicating liquor. God, in all these passages of his word, utters solemn warnings against this; he declares its deceitful nature, to put men on their guard respecting it, — he reveals its fearful consequences to dissuade men from ever following it; but he utters not one word of approval, of its use as a common beverage.

IV. —ASIS.

List of Texts in which Asis occurs.

<i>p. e.</i> Canticles	viii. 2.
<i>w. e.</i> Isaiah	xlix. 26.
<i>w. e.</i> Joel	i. 5.
<i>p. e.</i> "	iii. 18.
<i>p. e.</i> Amos	ix. 13.

We have now examined the more important terms by which wine is designated in Scripture, and here we come to those of minor consequence. This word *asis* occurs only in five texts. It is derived from a term which signifies to tread down (Mal. iv. 3), and denotes the express juice of the grape, or other fruit. There is no evidence that it possessed an *intoxicating* quality, though it appears in certain cases, it might cause

stupefaction. In three passages it is spoken of as a permitted enjoyment, and in two as an emblem of warning. In Cant. viii. 2, it denotes the pure juice of the pomegranate, and obviously refers to an innocent beverage, or what might be mingled with such. In Joel iii. 18, the mountains are represented as dropping down *asis*, and there it clearly describes the harmless grape-juice, dropping from the ripe clusters on the mountain side, where the vines grew. "In August," says a writer respecting the grapes of Hungary, "they ripen, burst, and begin to evacuate their juice." In Amos ix. 13, the same beautiful metaphor occurs. The rapid succession of crops, the overflowing abundance of produce, the very hills melting under the streams of grape-juice flowing on them, — these are the blessings set forth in this promise of God.

In all these texts this substance is referred to as a harmless enjoyment, and, thus viewed, it is placed in intimate connection with the grape cluster — as juice expressed from it. It would seem, however, that it might be used in a state in which it was not so healthful, when, although it did not intoxicate as a narcotic stimulant, it yet stupefied. This, let it be remarked, is not mere theory, it is the voice of facts; for how else can plain common sense account for the same thing being employed as an emblem of God's love and

a symbol of his wrath? Hence, in Isaiah xlix. 26, *asis* is referred to as a symbol of judgment to the wicked, who should be drunken with their own blood as with *asis*. Comparisons to be natural must be drawn between things which exhibit a resemblance in the points in which they are compared. There is no appropriate resemblance between persons drunken with blood, and those drunken with intoxicating wine, — the effects on both body and mind are wholly different. From this comparison therefore, we conclude that it is a *stupefying* power in *asis*, that is here indicated, and not any intoxicating quality. Lastly, in Joel i. 5, its removal from the drunkards of Israel is mentioned, as an occasion for them to weep and howl. We submit there is no authority in this for concluding that it possessed an intoxicating power; but even though there were, this would afford no sanction for its use. Does it not appear here to be something different from the wine which these drunkards indulge in, to produce intoxication, — something that yielded their inebriate beverage rather than the potation itself, just as grape-juice yields fermented wine, — and, therefore, are these persons called to weep, because, this being cut off, the source would be dried up from which they drew what became to them an intoxicating wine. But even were it otherwise, this text can not be appealed to for using this *asis* as a beverage, for

the plain reason that it is mentioned here, in terms of warning by God. Neither, then, do any of these texts in which the word occurs furnish a divine sanction for the use of intoxicating wine.

V. — SOBHE.

List of Texts in which Sobhe occurs.

<i>p. e.</i> Isaiah	i. 22.
<i>p. e.</i> Hosea	iv. 18.
<i>w. e.</i> Nahum	i. 10.

This word denotes inspissated wine, or the boiled juice of the grape. "The term," says Dr. Lees, "occurs but thrice, probably because this sort of wine is often expressed by the general term *yain* or *debesh*." The process of boiling appears to have been employed for the preservation of vegetable juices from the earliest times, and is founded on a correct chemical principle. "The property of organic substances," says Liebig, "to pass into a state of decay, is annihilated in all cases by heating to the boiling point." The three texts in which *sobhe* occurs answer to the preceding description of it. In Isaiah i. 22, we read, "Thy silver is become dross, thy *sobhe* (or boiled wine) is become a thin wine mingled with water." Professor Moses Stuart justly observes, that the word here rendered mixed, means cut or circumcised. Hence, the force of the text is this, thy silver is become like dross, the rich drink of

thy nobles is become like circumcised wine, lowered with water.

In Hosea iv. 18, it is said, "Their *sobhe* is sour." As this wine was valued for its sweetness, it was, of course, spoiled by acquiring acidity, but inspissated wines are subject to this degeneracy. "Defrutum," says Columella, "however carefully made, is liable to grow acid." In Nahum i. 10, referring to the enemies of Jehovah, we should read as follows: "Like thorns they are enlarged, and like *sobhe* the drunkard shall be devoured, as stubble fully dry," — the first metaphor referring to thorns heaped up together, for fuel, the second to the burning of the *sobhe* in the caldron of neglect, and the third to the combustion of stubble (compare Ezek. xxiv. 6-14). It is fulness or excessive indulgence in that which was in itself harmless, that is indicated in this last passage, rather than inebriety, as we know from its nature, that *sobhe* did not in itself possess an intoxicating quality.

VI. — CHERMER OR CHAMER.

List of Texts in which Chermer occurs.

<i>p. e.</i> Deut.	xxxii. 19.
<i>p. e.</i> Ezra.	vi. 9.
<i>p. e.</i> "	vii. 22.
<i>p. e.</i> Isaiah	xxvii. 2.
<i>w. e.</i> Daniel	v. i.
<i>w. e.</i> "	v. 2.
<i>w. e.</i> "	v. 9.
<i>w. e.</i> "	v. 23.

We class these words together because they are intimately related in their meaning and usage. They denote primarily what is foaming or frothy, as the waves of the sea, breaking on the shore, or the grape-juice in the wine-vat. In four texts it will be seen, either of the terms refer to a blessing to be enjoyed ; in four others, to an evil pointed to with warning. To Israel Moses declares with the pure prophetic look into the future, "thou didst drink of the blood of the grape," the juice foaming from the vat in its fresh but turbid state, yet there is now manifestly no ground for supposing it to be in a fermented state. Again, to the people of this time, Isaiah thus speaks of the church of the future, "Sing ye unto her a vineyard of red wine," denoting thereby, either the particular color of the grapes or of the juice expressed from them, yet in either case it is descriptive of a simple product of nature in its pure and innocent state. In the book of Daniel we at once perceive it describes a substance altogether different in its quality, and God speaks of it in an altered tone. Here it is associated with the profanity of a heathen monarch, whose name is branded with infamy, as in one night guilty of sacrilege, — of drunkenness, — and for the sake of a time of intemperate revel, subjecting himself to the loss of his throne, the ruin of his house, and the endurance of an ignoble death. And surely no appeal will be

made to the humiliating record, for a Divine sanction to the use of an intoxicating wine.

VII. — MESECH.

List of Texts in which Mesech occurs.

w. e. Psalms lxxv. 8.

w. e. Proverbs xxiii. 30.

r. o. Isaiah lxv. 11.

This term denotes mixed wine. It was customary for the ancients to mix their wine with *myrrh*, *mandragora*, *opiates*, and other strong drugs, to create or increase its intoxicating quality. *This* drugging or mixing of wine is obviously very different from the mingling of her wine, by Divine Wisdom. The latter was a mingling of the inspissated grape-juice with milk or water to dilute it, that it might be rendered a mild refreshing beverage for Wisdom's children. The former was a mixing the liquor with drugs to form a strong drink that was raging, and of which God declares, at the last it biteth like a serpent and stingeth like an adder. Thus, we turn to Psalm lxxviii. 8, and find this the "mixture," which is the emblem of God's wrath to the wicked. We turn again to Prov. xxiii. 30, and find this the "mixed wine," at which they that tarry long have sorrow, and wounds without cause. We turn once more to Isaiah lxv. 11, and find

this the “drink offering,” which idolatrous worshippers furnish unto their strange gods. In all this, however, we find no sanction from God for the use of intoxicating wine.

VIII. — SHEMARIM.

Lists of Texts in which Shemarim occurs.

w. e. Psalm lxxxv. 8.

p. e. Isaiah xxv. 6.

w. a. Jeremiah xlvi. 11.

w. a. Zephaniah i. 12.

This word, according to Dr. Lees, is from *shamar*, to preserve, and signifies “preserves” or “jellies.” “It is easy to see,” he remarks, “how the sense of *sediment*, or *thick dregs*, arose from the primary sense of “preserves.” In the preparation of the rich wines of the unfermented class, the deposits formed would naturally take the name of that they so closely resembled, and in time they would become extended to other *sedimentary* deposits. This opens out a double comparison and antithesis, both of things and words, in Isaiah xxv. 6,—

“A feast of fat things (*shemanim*), of fat things full of marrow;

A feast of preserves (*shemarim*), of preserves well refined.”

We must confess this view of the term under

consideration does not satisfy us. It does not, we think, meet either the style of thought, or the form of expression in this passage. It does not harmonize with the majesty of the thought. The glorious blessings of redemption are here set forth, under the metaphor of a great feast, — a feast, we are led to expect, composed of the choicest of food and drink. But if *shemarin* signifies “preserves,” the latter is altogether wanting in the feast, and we can not help feeling there is a descent, an incongruity, in the thought, supposing the prophet to speak of “fat things,” in the first clause, and of “preserves,” or “jellies,” in the last. Nor does this meaning, as it seems to us, accord with the other expressions of the passage. We refer here, especially, to the word rendered “well refined.” This term means to strain, to filter, to fine, as liquids, or metals in a molten state. We can not see how it can apply to the preparation of “preserves.” On the whole, then, we agree with those who regard this word as meaning wine on the lees, old and pure wine. The lees are the refuse of the wine which lies at the bottom of the vessel, and preserves the wine in its freshness and flavor. The term thus becomes a brief name for the richest and best wines. But such wine needed to be strained ere it could be used, and hence the words added by the prophet, “well refined.” Here, however, the whole tone of thought and

expression forbids the idea of supposing the inspired penman to speak, in this promise, of intoxicating wine. We are led, on the contrary, to think of the rich, refreshing, unfermented juice of the grape, the pure wine which makes glad man's heart. This alone is a fit emblem of the heavenly blessings of salvation, which are here promised by God to our ruined world.

In the other texts the word bears its other meaning, of dregs, and is employed as an emblem of Divine wrath, or is associated with Divine warning. Thus, Psalm lxxv. 8, "For in the hand of the Lord there is a cup, and the wine (*yain*) is foaming (*chamar*); it is full of mixture (*mesech*), and he poureth it out, but the dregs thereof (*she-mareyha*) all the rebels of earth shall press and suck."

IX. — ESHISHAH.

List of Texts in which Eshishah occurs,

p. e. 2 Samuel vi. 19.

p. e. 1 Chron. xvi. 3.

p. e. Canticles ii. 5.

w. e. Hosea iii. 1.

Our translators, it would appear, did not well know what to make of this word. Once they have rendered it "flagons," and thrice have eked out the meaning by "flagons of wine." It does not, however, signify drinking-vessels, but *cakes* formed from grapes. In Hosea iii. 1, the literal rendering is "cakes of grapes."

THE TESTIMONY OF THE OLD TESTAMENT RESPECTING WINE.

Thus, we have carefully examined these Old Testament witnesses, and what is their concurrent testimony respecting wine? We have impartially weighed their evidence; and, as far as we are conscious, we have kept back nothing; we have evaded nothing. And what, now, is the conclusion of the whole matter? *It is that we do not find one sentence of sanction or approval in God's word for the use of intoxicating wine.* Numbers of the texts usually appealed to for this purpose, do not, as has been seen, refer to wine at all, — others, again, mentioning it with approval, plainly denote an unintoxicating wine; while others, that allude to an intoxicating liquor, contain solemn warnings not to LOOK upon it. Resting our belief, then, on this accumulated evidence, we hold fast by this truth, — the Word of God, as contained in the Old Testament, gives no sanction to the use of intoxicating drink.

OLD-TESTAMENT APPROVAL OF ABSTINENCE.

Thus far, we have maintained a negative issue in this cause. We have simply sought to prove that the Bible does not sanction the use of intoxicating wine; and this position has, we think, been established by an induction of proofs

from numerous passages of the Divine Book, which candid minds will feel difficult to set aside. But this is not all our plea. We are satisfied, God in his word, not only does *not sanction*, but he *condemns*, the use of intoxicating drink. We are not content with a mere negative, — we claim a *positive* issue in this cause. We seek this on grounds such as these. In Old Testament Scripture God teaches those whom he would have to be specially devoted to him, to abstain from all that intoxicates. The priests of the house of Aaron he would have to be pure in his service; and this is his command to the great Levite, the head of their order: “Do not drink wine nor strong drink; thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. It shall be a statute forever throughout your generations.” This is His injunction to the wife of Manoah when chosen to be the mother of a Nazarite: “Beware, I pray thee, and drink not wine nor strong drink; for the child shall be a Nazarite to God from the womb. This is His declaration to the tribes of Israel, after he had led them through the wilderness in mercy and faithfulness: “I have led you forty years in the wilderness; ye have not eaten bread, *neither have ye drunk wine or strong drink*, that ye might know that I am the Lord your God.” Is it not thus manifest that the whole of Israel, during the

forty years' sojourn in the desert, were a nation of abstainers, and that God led them thus, that they might the more know and acknowledge him to be their God?

We cleave, then, to our abstinence principle, because we find it in our Bible; and we confess we love our Bible all the more, that it says not a word in approval of the use of intoxicating drinks. We love the pure Word of God, in that it condemns with uniform voice those drinks that are so destructive to men, and in that it favors the cause that is dear to our heart, and gives us a banner to display because of the truth.

THE VOICE OF NEW-TESTAMENT SCRIPTURE.

What, now, saith the Scripture of the New Testament on this important question? Shall we find there a sanction for alcoholic wine, which we have sought for in vain in the more ancient oracles? At the first blush of the question, we should say that this is most unlikely; for what is the religion of Christ, as revealed in the New Testament? Is it not just the perfection of the faith taught to the Jewish nation? Does not Christianity gather up all that is good of Judaism, and bring it forward to a new starting-point for the progress of man? Does it not leave behind

the symbolic, the sensuous, the ritual, and invite the human soul to a worship of the Father in spirit and in truth — to a fellowship with the Son in divine life and love? Is it not, then, to say the least, a most improbable thing that this pure, progressive, perfect religion should give a countenance to mere earthly indulgence, which the Jewish faith did not afford? The supposition is contrary to the whole spirit of God's procedure toward man. In this we ever perceive a progress in the Divine plan, a dealing less with sense and more with reason, — training his children to place smaller dependence on material enjoyment, and to aspire after higher delight in the moral, till they are fully prepared for the pure region of the spiritual, the immortal, the divine. In our present inquiry we turn to the Christian Scriptures, keeping this truth ever before us, and by this view of the spirit, the character, the aim of our religion, must we test all interpretation of sacred texts respecting wine.

GREEK WORDS FOR WINE.

There are two Greek words in common use, to denote wine in the New-Testament Scriptures. As they bear a close affinity to the Hebrew words already considered, it is not necessary we should here enter into a particular discussion of their import. We shall, however, on this branch of

our subject, pursue a similar course of examination as before. We shall present lists of texts in which the names of wine occur, and consider the bearing of these in our present inquiry

I. — OINOS.

List of Texts in which Oinos occurs.

d.	Matthew	ix. 17.
d.	"	ix. 17.
d.	"	ix. 17.
d.	Mark	ii. 22.
d.	"	ii. 22.
d.	"	ii. 22.
w. e.	"	xv. 23.
w. e.	Luke	i. 15.
d.	"	v. 37.
d.	"	v. 37.
d.	"	v. 38.
d.	"	vii. 33.
d.	"	x. 34.
p. e.	John	ii. 3.
p. e.	"	ii. 3.
p. e.	"	ii. 9
p. e.	"	ii. 10.
p. e.	"	ii. 10.
p. e.	"	iv. 46.
p. e.	Romans	xiv. 21.
w. a.	Ephes.	v. 18.
w. a.	1 Tim.	iii. 8.
p. e.	"	v. 23.
w. a.	Titus	ii. 3.
p. e.	Rev.	vi. 6.
w. e.	"	xiv. 8.

<i>w. e.</i>	Rev.	xiv. 10.
<i>w. e.</i>	"	xvi. 19.
<i>w. e.</i>	"	xvii. 2.
<i>w. e.</i>	"	xviii. 3.
<i>d.</i>	"	xviii. 13.
<i>w. e.</i>	"	xix. 15.

Explanation of marks in the list — (*w. e.*) warning example, or emblem; (*w. a.*) warning admonition; (*p. e.*) promised or permitted enjoyment; (*d.*) doubtful.

This word, both in form and meaning, closely resembles the Hebrew word *yain*. It occurs, as will be seen, in *thirty-two* passages of the New Testament. In many of these, nothing is said to determine the nature of the wine referred to. In several it is employed as an emblem of Divine wrath. In a very few it is alluded to as a blessing. The most famous passage of this last class is the narration of

THE MIRACLE AT CANA.

(*John* ii. 1-8.)

This has been often appealed to with triumph on the other side of this question. Have we not here, it has been confidently asked, the sanction of our Lord for the use of wine? And who ever denied this? But, then, continues the objector, "It was *intoxicating* wine." *There*, however, the text fails him: proof is demanded, and we receive only loose statement, forced inference, or perhaps vapid declamation. Before this passage

can sustain an appeal to it for the use of alcoholic wine, some satisfactory evidence must be adduced from it that this was the kind of wine which Jesus Christ created by this miracle. This never has been produced, and we believe never can. The more wise and candid, indeed, of those who advocate the scripturalness of this indulgence, give up this text, and are content to say that it decides nothing in the question. Let us endeavor to read its true lessons, and to make it apparent that all its explicit evidence lies on our side. We refrain here from uncertain inference, and abide close by the distinct statements of the sacred word.

“*What, then, was the object and end of this miracle?*” These are disclosed in the remarkable words, — “This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory.” This was Jesus’ first public miracle. What is the bearing of this fact, and why is it so emphatically noted? We may be sure that special care would be taken by him in the *first* exercise of his miraculous power, that no occasion should be afforded for misapprehending his character and mission. We may be certain that, above all other times, he would, in “this beginning of miracles,” be on his guard that his acts should not be liable to misconstruction, but should stand out, through all time, as a revelation of himself, — a

display, in miniature, of the grand purposes for which he came into the world. Yet, is this done on the supposition that he here converted water into intoxicating wine? We point to facts for the reply. On the prevailing assumption that Jesus here turned water into inebriating wine, we solemnly ask, is there any one of his miracles that has been so misunderstood, so misconstrued, so abused, to his dishonor? The infidel has perverted it. Dr. LEES says, —

“Wine,” says the Christian drinker, “*is not wine unless it be fermented.*” So objects that arch infidel of all time, Dr. STRAUSS — “The wine,” he asserts, “at Cana, was *no wine*. 1st. Unless other elements were put *into* the water. 2d. Unless it was organically *individuated* to the vine. 3d. Unless it had gone through the natural *processes* of growing, blooming, ripening, etc. 4th. Unless it had been artificially *pressed out*. 5th. Unless it had been accelerated by the further natural *process of fermentation.*” The German professor is more subtle than the British drinkers, who make the *last* process essential to their notion of “wine,” but omit the former. NEANDER rightly objects “That we are not justified in inferring that the water was changed into *manufactured* wine; but that Christ substituted his creative power for various natural and artificial processes; that he *intensified*, so to speak, the

powers of water into those of wine. Indeed," he adds, "this latter view of the miracle conforms better to its spiritual import than the former. It is the peculiarity of the work of Christianity *not* to destroy what is *natural*; but to enoble and transfigure it, *as the organ of divine powers.*"

The lover of strong drink, too, has abused this miracle. He has appealed to the example of that spotless One for authority in quaffing his own inebriating cup; he has profaned the holy life of the Lord of Glory by affirming that, like himself, he is here declared to have drunk intoxicating drink. In opposition to the perversions of both these classes of the wicked, we point to the grand design of the miracle, and read in it that Jesus "manifested forth his glory." It was a glory of divine power; it was a glory of divine goodness; it was *his* glory as the God-man, come forth from the Father to teach mankind how to choose the good and refuse the evil, how to partake of innocent earthly enjoyments, and yet shun all occasion of guilty, hurtful, tempting indulgence. In view, then, of this revealed end of the miracle, what conclusion ought we to form respecting the nature of the wine? Jesus here designed to manifest forth his glory as the Son of the Father, and is it not natural to think of him as giving gifts resembling his Father's in character? Is it not

natural, yea, necessary, to suppose that He made wine in the miracle of the same kind, of the same quality, in the same state for human enjoyment as the Father makes it by his providence in the operations of nature? It is unfermented, it is unintoxicating, as it is expressed, "the pure blood of the grape;" this is the law of the Father's working, in giving wine to "make glad man's heart," and why should not the Son do *like-wise*? Can any reason be produced why he should depart from this benign law, and create an article of an entirely different character that is proved to contain a poisonous fluid, which all experience shows to be an occasion of potent temptation to man? In the name of reason and religion, we ask those who maintain this was alcoholic wine to tell us plainly why Christ should have made it so. God in his providence forms for men the pure juice of the grape; he teaches them how it can be easily preserved from putrefaction and fermentation; where is the person that shall give us a good reason why the Son of God should, on this occasion, have departed from the law of providence, and created in this miracle a fermented or inebriating wine, thereby, at the same time, "manifesting forth his glory?" This we believe is impossible; and until it be done, we must cherish the intense conviction, that Jesus here made an innocent, unintoxicating

wine. On this supposition, we can easily see how fully he manifested forth his glory. He showed his almighty power, he displayed his generous goodness in meeting the wants of his poor friends, he revealed his spotless holiness in providing an enjoyment, innocent, refreshing, exhilarating.

Again, what is the testimony given respecting the wine of this miracle? It is pronounced to be "good." Thou hast kept the *good wine* until now. And what, in this case, is the standard of its goodness? It is not, surely, that it is highly intoxicating. It is not that it is strong drink to excite the brain, to stimulate the nerves, to quicken the course of the vital current in the veins. To judge thus would be to beg the whole question, and to make modern notions the test of ancient opinion. We must revert to Jewish society in the time of our Lord, and ask what was *then* reckoned good wine. Judging by this standard, there can be no doubt it was what was agreeable to the taste. It was mild, cool, refreshing, adapted to the natural wants of the body, and cheering as a beverage to man. Can any reason be assigned why this ancient test shall not be here applied, and why the words of the governor shall not be interpreted by the common usage of speech among his own people? Yet if his words are thus taken, they here declare for an unintoxicating wine.

Further, what were the circumstances of performing this miracle? It was wrought when the guests had "*well drunk*," so says the governor of the feast to the bridegroom. To evade the difficulty thus arising, it is usual to say this is a statement of a general principle — we admit it. But the statement of the principle is wholly irrelevant, unless it was meant to intimate that it found here a particular application. The language plainly means — "This is the general usage of men in a feast; but you have given your inferior wine first, and now, when your guests have well drunk, you have produced wine of a superior excellence." Here, then, is the graveling difficulty with those who maintain that intoxicating wine was here made by Jesus. Their position requires them to believe, that all along at this feast inebriating wine had been used, and that after free potations in this, the Lord created by miracle a large quantity more, that they might continue their indulgence. It is just, then, at this point we call special attention to the *circumstances* of the miracle, as indicated in the words "*well drunk*." It is worthy of remark, that there is no separate word for "*well*" in the original, only one term being employed. It is the word too which our translators usually render "*drunk*." "*One is hungry, another is drunken*," (1 Cor. xi. 21). "*They that are drunken, are*

drunken in the night" (1 Thes. v. 7). We advert to this, not for the purpose of expressing our agreement with this meaning of the word, but to show what is a necessary sequence in the hypothesis of those who maintain this was intoxicating wine. On this theory the guests had freely drunk already; they were, according to the import of the governor's testimony, elated with their first indulgence; their tastes were thus blunted, that they were not so fit as before to discriminate good wine from inferior. It is, then, in *these circumstances*, according to this supposition, that the blessed Jesus creates, perhaps, not less than seventy gallons more of intoxicating wine, that they might still drink on. Is this like Him who "went about doing good?" Is this like Him who admonished men, "watch and pray, that ye enter not into temptation?" Is this like Him who said, "If any man will come after me, let him *deny himself*?" Is this like Him "who was holy, harmless, undefiled, and separate from sinners?" Who will be bold enough to stand by this position, and maintain that the Holy One made all this wine for persons in such a state as this? Perish forever the thought as a libel on his spotless, adorable, glorious character.

"If we could allow," says one, "ourselves to believe for one moment that liquor such as our wine was made by the Saviour, and used by the

company, we would be forced to admit that a certain degree of inebriation would have been inevitable, and direct countenance would thereby have been given to one of the most virulent vices that has desolated the human family, and peopled hell with its victims. No one can read the narrative without being satisfied that the wine was freely used, as all that had been provided was consumed, and a large quantity miraculously made; and when we keep this in view, along with the assumption which every Christian mind will grant, that Christ would neither encourage nor tolerate any degree of intoxication, we have a test provided by infallible truth whereby to ascertain the kind and quality of the wine in question."

Other reasons might be adduced, but these we think are sufficient to decide the question. We place the general argument we have advanced, on the nature of Old Testament wines, in view of this miracle of Cana, since it was wrought among the people to whom the Hebrew Scriptures were given; we contemplate the miracle in the light of these plain statements, in the narrative of its performance, and we hold it to be as clearly established as any conclusion of the kind can be, that Jesus created in this miracle a *pure, unfermented, unintoxicating wine*. To these observations on this miracle, we may add the fol-

lowing, by the Rev. WILLIAM REID: Of one thing we are sure, that whatever the wine was which was made by our Lord, it was not the article in common use among ourselves known by that name, and hence the miracle in question avails nothing as a sanction to the moderate use of modern wine. The liquor used in this country, and called wine, has been well designated "a vile compound;" and what we shall adduce in the support of this charge shall be the testimony of witnesses before a competent tribunal. The evidence taken last year before a select Committee of the House of Commons upon the import duties on wine, is the first source from which we shall establish our charge. Mr. JAMES FORRESTER, an extensive grower of wines in the Alto-Douro and other districts in the north of Portugal, declared, respecting the manufacture of wine: "There is a mixture called Jeropiga, a mere adulteration. This extraordinary syrup, this confection, this compound, composed of two-thirds must, or grape-juice, and one-third brandy—and which brandy is about twenty per cent. above British brandy proof—is used for bringing up character in ports. Then sweetening matter, in every variety, and elder-berry dye is administered for the purpose of coloring it and giving it a body. Elder-berry is the only dye made use of, *and costs an enormous sum of mon-*

ey.” Of course this large quantity of elder-berry-juice for which “an enormous sum is paid,” goes down British throats ; but what about that ? — did not our Lord make wine, and countenance its use at the marriage at Cana ? This gentleman also gave in evidence, that rich wine never contains less than fifteen to seventeen gallons of brandy to each pipe of 116. Moreover, Mr. FORRESTER testifies that by the present Portuguese law, *no unsophisticated port wine is allowed to reach this country*. Here, then, ere even the article is shipped for England, the very finest wines, as they are called, are extensively adulterated ; and yet our Lord’s wine is to be adduced as an argument for drinking this choice compound !

Then, as respects adulteration in our own country, Mr. CYRUS REDDING, celebrated as an author, who has written much upon the subject of wines, described the mode by which wines are made by manufacturers in London. He stated that brandy cove, that is, washings of brandy casks, coloring probably made of elder-berries, logwood, salt of tartar, green dragon, tincture of red sanders or cudbear, were extensively used in preparing an article which sells as port. The entire export of port wine is twenty thousand pipes, and yet sixty thousand, as given in evidence, are annually consumed in this country.

In answer to the question where the extra forty thousand are obtained, Mr. W. J MAXWELL, a wine-merchant, gave the significant reply: "I have not any experience of that; it is, however, I suppose, known pretty well." *

"Mr. REDDING also states that — In England champagne has been made from white and raw sugar, crystallized lemon or tartaric acid, water, home-made grape wine or perry, and French brandy. Cochineal or strawberries have been added to imitate the pink. Wines under the names of British Madeira, Port, and Sherry, are also made, the basis of which is pale malt; sugar-candy, French brandy, and port wine are added in small quantities to favor the deception. So impudently, and notoriously are these frauds avowed that there are books published called "Publicans' Guides," and "Licensed Victuallers' Directors," in which the most infamous receipts imaginable are laid down to swindle their customers. The various docks on the Thames do not secure purchasers from the malpractices of dishonest dealers; in this many are deceived. It has been naturally yet erroneously imagined that wine purchased in the docks must be a pure article. Malaga Sherry is constantly shipped to England for the real Sherry of Xeres, Figueras

* Evidence before Select Committee on Import Duties on Wines pages 16, 661, 662, 449.

for port, and so on. Port wine being sent from the place of its growth to Guernsey and Jersey, and there reshipped, with the original quantity tripled for the English market; the docks are no security.

Returning, however, to the report, what are the conclusions to be drawn from it? Lest it should be thought that we are not in the best position for stating these, let us give them as stated by a writer in the January number of *Tait's Magazine*:—

“The conclusions which may be drawn from the whole of this very curious and important evidence appear to be (1), that nearly all the wine imported into this country is previously adulterated with brandy or other deleterious infusions; (2), that most of the liquids consumed as port and sherry in this country are spurious mixtures of various wines and spirits’ or else are wholly manufactured in Great Britain.”

Could there, then, be anything plainer than this, that whatever the wine was which was made by our Lord, and used at Cana, it could not be the article called wine now in common use? No such process of adulteration was then practiced; and although it had, who can suppose that the product of his almighty power bore the slightest resemblance to such a fabrication? Nor was the process of distillation then known by which

brandy is made ; so that the drinkers of what are considered even the best wines have no sanction from the miracle in question for quaffing their highly-brandied compounds. Now, in the face of facts such as we have adduced, it will scarcely do for divines and drinkers to attempt to find a sanction for even moderate indulgence in the miracle of our Lord. An example, to be of avail, must be proved to comprehend that in behalf of which it is presented ; hence, until our opponents can prove that the wine made and used by our Lord was similar in nature, and of an equally intoxicating power with that in behalf of the use of which it is so often employed, it avails not a straw as a sanction for our pernicious wine-drinking customs.

A BLASPHEMOUS ACCUSATION.

Another passage is here cited in this argument, Matthew xi. 19 : " Behold a man gluttonous and a wine-bibber." The Rev. BENJAMIN PARSONS says : " Was the charge of gluttony true ? Who will dare assert that it was ? Yet he did not deny it ; and why ? His enemies and every one else knew that it was false : why not the wine-bibbing ? It should be observed that the word rendered ' wine-bibber ' simply means a wine-drinker ; yet in this passage a wine-drinker and a glutton are placed on a par, plainly showing

that in those days it was a disgrace for a man to be an habitual drinker of wine, and consequently that water, and not wine, was the general drink of the people. To say that because the Jews falsely accused our Lord of being an habitual wine-drinker, therefore we ought to drink alcoholic poisons, is the same as to say, that because they falsely accused him of gluttony, therefore every Christian ought to be an epicure or gourmand!" — *Anti-Bacchus*, p. 108.

The Rev. ALBERT BARNES, of America, says: "As wine was a common article of beverage among the people, He drank it. It was the pure juice of the grape, and, for anything that can be proved, it was without fermentation. No one can plead this example, at any rate, in favor of making use of the wines that are commonly used in this country, — wines, many of which are manufactured here, and without a particle of the pure juice of the grape, and most of which are mixed with brandy, or with noxious drugs to give them color and flavor." — *Notes on the Gospels*.

NEW WINE IN OLD BOTTLES.

MOSES STUART says: "But there are a few texts which wear the appearance of deciding that unfermented wine was not the usual wine prepared or drunk by the Hebrews, and to them I am bound to pay regard. In Luke v. 37-39, the Saviour

speaks of new bottles as necessary for new wine, in order that they may not burst by reason of fermentation. These bottles being usually made of leather, *i. e.*, of goat or lamb's skin prepared, would naturally be stronger when they were new, and therefore were preferable. But there was another reason why old bottles should be avoided. The dregs which cleaved to the old bottles would help to accelerate fermentation; and if this was rapidly brought on, no bottles of mere leather would be proof against bursting, least of all would old bottles endure the trial. That reference is here made by the speaker to a very common method of preparing wine is obvious enough. Indeed, the very nature of the case makes it probable that the much easier and more obvious method of curing wine by fermentation, so as to preserve it, would be more commonly resorted to by many, perhaps by the mass. Yet custom arising from a factitious taste for alcohol can establish nothing in the way of what is right and proper. The illustration of a principle of congruity in our actions (which is the Saviour's object), is equally strong and pertinent, whether the practice in question of fermenting wine was a thing to be approved or disapproved. See like passages in Matt. ix. 17; Mark ii. 22. But the closing part of the passage in Luke seems, as many allege, to decide against the conclusions to

which we have come, in regard to the superior excellence of unfermented wine: ‘No man also, having drunk *old* wine, straightway desireth *new*; for he saith: *The old is better.*’ But here again, as I apprehend the matter, the same principle of congruity is in view. A man who drinks old wine should not, or usually would not, mix new with it. In other words, it is usual to confine one’s self to drinking one kind of wine at a time, and there is a congruity in this.” — *Letters to Dr. Nott.*

Dr. FREDERICK LEES says: “That were the grape-juice once fairly to begin fermenting, it would burst the strongest green skin with the greatest ease; no skin could so expand as to make room for the enormous quantity of carbonic acid gas which would be developed. Its incipient tendency to ferment must be checked at first, or it will otherwise go on, and burst the strongest bottle; and even iron-bound casks have been known to give way. The object was not to allow the new wine to ferment, but to preserve its natural qualities by preventing its fermentation. All art is but an imitation of nature, and the Orientals in this respect were imitators. They saw the rich bunches of grapes, — what our translators call ‘new wine in the cluster,’ — as they hung on the verdant vines in natural skin bottles; for the skin of the grape is a bottle to hold the juice, and

to exclude the air. And these beautiful little bottles are divided into compartments or cells, the yeast or gluten being separated from the saccharine matter, in order to avoid fermentation as the fruit hangs upon the tree. It is because of this simple provision that grapes can be preserved, either in their ripe, fresh condition, by carefully preventing them being bruised, and keeping them in cool, dry cellars, or in the form of raisins, by allowing the sun to evaporate the water, when they actually become that ‘inspissated wine,’ at which a moderation minister sneers as ‘sweet, thick stuff!’ Now, in the old skin bottles, deposits of tartar and gluten would have taken place on their sides, giving the new wine a disposition to ferment; and this would be aided perhaps by dryness and cracks in the skin admitting the oxygen of the atmosphere. To prevent this, therefore, new skins were selected, into which the new wine was placed, and the air then excluded. Upon the same plan earthen vessels were used, into which the pure wine was put, which was then sealed up, and buried under ground, or placed in cold cellars.” — *Sacred Writings Rescued from Impious Perversion*, p. 14.

WINE AT THE LORD’S SUPPER.

Mark xiv. 23–25: “And he took the cup, and when he had given thanks, he gave it to them,

and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily, I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God."

MOSES STUART says: "Is there not a sanction here of drinking ordinary wine? Far from it. It is beyond all reasonable doubt, that orthodox Judaism has ever and always rejected alcoholic or fermented wine at sacred feasts. Even now, as you have shown, and as I have abundantly satisfied myself by investigation, the passover is celebrated with wine newly made from raisins, where unfermented wine can not be had. This would seem to explain that difficult passage in Matt. xxvi. 29: 'I will not drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.' What 'new' here means, you may look for in vain among expositors. Good old Schleusner says it means 'excellent.' So I would say, too; but not as he does, by giving the appellation 'new' merely a figurative sense. 'New' alludes to the wine then employed on that occasion. The meaning seems plainly to be this: 'I shall no more celebrate with you a holy communion service on earth; in heaven we shall meet again around our Father's table, and there we will keep a feast with wine appropriate to the occasion, — that is, new wine.'

Of course, we are to understand the language in a spiritual, and not in a literal, sense. But the imagery is borrowed from the wine then before them. Scarcely a greater mistake in reasoning can be made, than to rest the use of alcoholic wine at the sacramental table on the example of our Saviour and his disciples. The passover, which excluded everything fermented, did, in the view of the Hebrews, of course exclude fermented wine. 'But' (say some) 'Paul's account of the Lord's Supper at Corinth (1 Cor. xi. 18-34), clearly shows that intoxicating wine was employed,—“one is hungry, and another is drunken.”' Truly it does, if our translators have hit the mark. But, allowing for a moment that they have, does Paul approve of the Corinthian practice? He says expressly that he condemns it. We might rest the case here, then, without further animadversion. But I am not persuaded that our translation does justice here to the Corinthian church. Very strange, passing strange, it would be, if a church so gifted and so famous went to the sacramental table, in order to celebrate the orgies of Bacchus. The simple state of the case seems to be, that the Corinthians kept a love-feast on sacramental occasions. Thither, some carried plenty of provision and drink, and ate and drank to the full; while the poor in the church could not do this, and were

thus put to shame by the richer class. ‘One is hungry ;’ that is the poor man ; another *μεθύει* ‘drinks to the full’ ; this is the richer man. That the word may mean ‘gets drunk,’ I do not deny ; that it must mean so, I do deny. Its etymology shows the real meaning. *Μέθυ* (*methu*) means sweet wine, and most naturally, therefore, unfermented wine. *Μεθύω* is a denominative verb, formed from it, and means to partake of *μεθυ* (*methu*) ; and, very naturally, in the second place, to partake freely of it. But as to being drunken, that is another question. A free partaking of the sweet wine would make no man drunk. The indecorum complained of lay in the feasting, on the one hand, and the starvation, so to speak, on the other. Paul lays his hand upon the whole proceeding, and prohibits public love-feasts, as connected with the Lord’s Supper. This, now, is one of those cases, in which a regard to the character of the parties concerned should exercise control over the interpretations of a word. In this case, such a control is altogether admissible ; for it brings us back to the original and natural meaning of the verb *μεθύει* (*methuei*), that is, to drink, or to drink freely, of *μέθυ* (*methu*). Why should we give to the word the worst sense of which it is capable ? He also says wine, in the Bible, most surely never means such wines as we now commonly obtain and use. Some six to ten

per cent. of alcohol is mixed with these, in order to check the acetous fermentation, or, as the dealers commonly say, to make them keep well. There has been no other sort of wine in this country or in England, until within a few years past. The possibility of safely importing any other was, not long since, generally disbelieved and denied. What the sacred writers would have said of brandied wines is sufficiently clear from what they have said of fermented ones ; but what they would have said of the odious, horrible, poisonous mixtures, so generally manufactured and sold for wine, is not recorded, nor does it need to be. Enough that they have established principles, which sweep over the whole ground. I should regard a dispute in any church about the kind of wine to be employed as unfortunate, to say the least, and, generally, as costing more than it comes to. But this is no reason why the minds of Christians should not be enlightened in regard to the subject, and none why sober and judicious efforts should not be made to bring the churches back to the ancient practice. In particular, may this now with propriety be said, since it is in the power of the churches to procure unfermented wine." — *Letters to Dr. Nott on the Wine Question.*

A LITTLE WINE FOR THE STOMACH'S SAKE.

We are, moreover, here referred to Paul's advice to Timothy (1 Tim. v. 22): "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." The REV. ALBERT BARNES says: "There has been much difficulty felt in regard to the connection which this advice has with what precedes and what follows. Many have considered the difficulty to be so great, that they have supposed that this verse has been displaced, and that it should be introduced in some other connection. The true connection and reason for the introduction of the counsel here seems to me to be this: Paul appears to have been suddenly impressed with the thought — a thought which is very likely to come over a man who is writing on the duties of the ministry, — of the arduous nature of the ministerial office. He was giving counsel in regard to an office which required a great amount of labor, care, and anxiety. The labors enjoined were such as to demand all the time; the care and anxiety incident to such a charge would be very likely to prostrate the frame and injure the health. Then he remembered that Timothy was yet but a youth; he recalled his feebleness of constitution and his frequent attacks of illness; he recollected the very abstemious habits which

he had prescribed for himself; and, in this connection, he urges him to a careful regard for his health, and prescribes the use of a small quantity of wine mingled with water, as a suitable medicine in his case. Thus considered, this direction is as worthy to be given by an inspired teacher, as it is to counsel a man to pay a proper regard to his health, and not needlessly to throw away his life. (Compare Matt. x. 23.) The phrase, 'Drink no longer water,' is equivalent to, Drink not water only. The Greek word here used does not elsewhere occur in the New Testament. 'But use a little wine,' mingled with water, — the common method of drinking wine in the East, — 'for thy stomach's sake.' It was not for the pleasure to be derived from the use of wine, or because it would produce hilarity or excitement, but solely because it was regarded as necessary for the promotion of health, that is, as a medicine. 'And thine often infirmities' — weakness or sicknesses. The word would include all infirmities of the body, but seems to refer here to some attacks of sickness to which Timothy was liable, or some feebleness of constitution; but beyond this we have no information with regard to the nature of his maladies. In view of this passage, and as a further explanation of it, we may make the following remarks: 1. The use of wine, and of all intoxicating drinks, was sol-

emly forbidden to the priests, under the Mosaic law, when engaged in the performance of their sacred duties. (Lev. x. 9, 10.) The same was the case among the Egyptian priests. It is not improbable that the same thing would be regarded as proper among those who ministered in holy things under the Christian dispensation. The natural feeling would be, and not improperly, that a Christian minister should not be less holy than a Jewish priest, and, especially, when it was remembered that the reason of the Jewish law remained the same, — ‘That ye may put difference between holy and unholy, clean and unclean.’

2. It is evident from this passage, that Timothy usually drank water only, or that, in modern language, he was a teetotaller. He was, evidently, not in the habit of drinking wine, or he could not have been exhorted to do it.

3. He must have been a remarkably temperate youth to have required the authority of an apostle to induce him to drink even ‘a *little* wine.’ There are few young men so temperate as to require *such* an authority to induce them to do it.

4. The exhortation extended only to a very moderate use of wine. It was not to drink it freely; it was not to drink it at the tables of the rich and great, or in the social circle; it was not even to drink it by itself; it was to use ‘a little,’ mingled with water, — for this was the usual method.

5. It was not as a common drink ; but the exhortation or command extends *only* to its use as a medicine. All the use which can be legitimately made of this injunction — whatever conclusion may be drawn from other precepts, — is, that it is proper to use a small quantity of wine for medicinal purposes. 6. There are many ministers of the gospel now, alas ! to whom, under no circumstances whatever, could an apostle apply this exhortation, — ‘ Drink no longer water only.’ They would ask, with surprise, what he meant, — whether he intended it for irony or banter ; for they need no apostolic command to wine drink. Or, if he should address to them the exhortation, ‘ Use a *little* wine,’ they could regard it only as a reproof for their usual habit of drinking much. To many, the exhortation would be appropriate, if they ought to use wine at all, only because they are in the habit of using so *much* that it would be proper to restrict them to a much smaller quantity. 7. This whole passage is one of great value to the cause of temperance. Timothy was undoubtedly in the habit of abstaining wholly from the use of wine. Paul knew this, and did not reprove him for it ; he manifestly favored the general habit, and only asked him to depart, in some small degree, from it, in order that he might restore and preserve his health.”

On this passage, the Rev. WILLIAM REID observes :

“First of all, *nothing is plainer than that Timothy had been an abstainer.*’ Had he been in the habit of using wine, Paul would not have thus exhorted him. Why, then, was his practice such? This we know, that both the Rechabites and Nazarites abstained from the use of wine and strong drink; the former, in order that they might the better preserve a distinct existence, by avoiding the practices of large communities; and the latter, that they might be the better qualified for the service of God. The law of the Nazarite is given in Numbers vi. Samson, John the Baptist, and even Paul, it would seem, were Nazarites. (Acts xviii. 18; xxi. 24.) But, if it be objected, that the habit of the Nazarites partakes too much of the former dispensation to find in it the warrant for the practice of a Christian evangelist, then we turn to a case more directly in point. In Lev. x. 1–11, we read the following prohibition: ‘And Jehovah spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. It shall be a statute forever throughout your generations.’ Now, as this prohibition immediately follows an account of the punishment which overtook Nadab and Abihu for offering strange fire before the Lord, it may be fairly inferred that they were intoxicated when they committed the crime for

which they suffered. Here, then, is the statute of Heaven, forbidding that any shall approach the divine altar after having partaken of either wine or strong drink. And as, under the New Testament dispensation, all true believers are made 'kings and priests unto God,' the same law may be regarded as binding, especially on those who minister in holy things.

Now, may we not find in this fact the reason of Timothy's abstinence? Can it be that the spirituality and purity of that system, which was but the shadow of better things to come, were intended to surpass the things of which it was but the emblem? Is it not the same God before whom the servants of Jesus minister? And is he not still the same jealous God? Is a Christian minister to be less holy than a Jewish priest? To a mind then, like Timothy's, imbued as it was with Jewish sentiments and the spirit of earnest piety, there was nothing more natural than the adoption of abstinence practice. But do not the habits of Timothy throw some light upon those of Paul? Whose example was the youthful evangelist more likely to follow, than that of him who had been the means of leading him up to the full discovery of the gospel dispensation, and introducing him to the office of the ministry? Is there not, to say the least of it, a probability afforded in favor of Paul's own abstinence? Whose

mind more congenial to such a cause than that of his, who 'became all things to all men, if that, by any means, he might gain some'? And may we not regard the declaration as actually descriptive of his practice: 'It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak'? This much, at least, is plain, that, in these days, a very loud call is addressed to all the ministers of religion to abstain from wine and strong drink. Not a few of their brethren are falling the victims of the social usages which they have too long countenanced. More than once have even strange scenes been witnessed in the pulpit, through the influence of wine; while hundreds of the members of our churches are being seduced to gross excess by the insidious system of moderation, which their pastors and others have taught them was safe, to the shame of their brethren and the scorn of religion. Never, till the ministers of religion and the private members of our congregations wash their hands clean of drinking practices, will drunkenness cease to be the disgrace of the church; and their backwardness to do so says but little for either their enlightenment or disinterested jealousy for the sacred cause they have vowed to maintain.

"Second; *Paul exhorted Timothy to continue an*

abstainer. The impression upon the minds of our moderate-drinking friends seems to be, that the apostle forbade the youthful disciple to continue in the practice of abstinence. Nothing could be further from the fact. The idea of his recommending Timothy to betake himself to the habitual use of wine, never seems to have suggested itself. It is the medicinal use of wine alone, which the apostle recommends: 'Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.' The phrase, 'Drink no longer water,' is equivalent to 'drink not water only.' Surely the apostle did not forbid his young friend 'the best drink.' The nature of Timothy's maladies is not stated, but they would appear to be similar to those with which many young persons of delicate constitutions and studious habits are affected. But what kind of wine was it that Paul recommended? Those acquainted with the subject of ancient wines are aware that both Aristotle and Pliny treat of certain wines which 'produced headaches, dropsy, madness, dysentery and stomach complaints, and some of which, on the contrary, were salubrious and medicinal, and particularly commended for enfeebled or diseased stomachs.' Can we then be at any loss to infer which of these wines was most likely to be used by Timothy? The text in hand is generally quoted in favor of drinking the wine, in common

use among ourselves. Now, the highest medical authorities have pronounced such wines injurious to the digestive system. Alcoholic wines can not be received into the stomach, without producing a sensation of heat. That glow of heat is nature's sentinel, telling that mischief has been done. Any feeling in the stomach beyond that of satisfaction is the report of injury. Wine received into the stomach, and thereby added to the digestive fluid, produces a white precipitate, and renders the fluid incapable of digesting either animal or vegetable matter. Experiment has proved that the effect of alcohol, when received into the stomach, not only deranges the organ itself, but renders the contents of the stomach less digestible, just as spirits of wine tends to preserve any animal substance which may be placed in it. Although a moderate quantity of wine may seem to have a *tonic* property, in the long run it will prove exhaustive instead of *tonic*. Instance the experience of a vast number, who suffer by that 'loss of tone' of the stomach, which is so common an attendant of advancing years. Such is medical authority upon the subject."

NEW TESTAMENT ADMONITIONS AGAINST WINE.

Does the New Testament, then, contain no admonitions against wine, from which we may learn that it lends no sanction to the use of intoxicating drink? A very cursory perusal of this portion of the inspired volume will discover not a few admonitions that plainly teach this lesson. First of all, we adduce those texts where wine is employed as an emblem of Divine wrath. "The wine of the wrath of God" is a phrase recurring again and again in the Book of Revelation. Does not this brand with God's disapprobation the thing so employed? Does it not show it to be a prolific cause of entailing the Divine wrath, and therefore a fit symbol of its infliction? Do we ever find corn or water, the pure gifts of nature, given for human enjoyment, thus made the emblem of Divine malediction? We know they are never so employed in the Book of God.

We point again to Eph. v. 18: "Be not drunk with wine, wherein is excess, but be filled with the Spirit." We are, however, often told here it is only *immoderate* indulgence that is in this place forbidden, and the words "wherein is excess" are cited in proof. Yet what is the plain meaning of this phrase? Does it simply mean that there is excess in being drunk with wine?

This is a manifest truism, and surely none will suppose that an inspired man would give utterance to so needless a sentiment. The phrase in question clearly applies to the *wine* spoken of, and is designed to give warning of it as tending to excess. In this light, how just is the description of intoxicating wine, as always having a tendency to lead to excess, — to increase the appetite for that on which it feeds, — to make the victim of its thirst, when he awakes from it, to say, “I will seek it yet again.” “Be not then,” says Paul “*filled* with this that tends to devour you, but be *filled* with the Spirit.” How beautiful, how striking the contrast! Be filled with the Spirit of God — having all your desires, all your emotions, all your activities so governed by his influence, that there will be no room in your soul for a desire after wine, this fell agent of misery, to enter into you, to be your destroyer. Does not this powerfully convey this Christian lesson that where a human heart is filled with the Holy Spirit, there *should* be no desire for the excitement of intoxicating wine? It is a further question, *will* there be any?

NOT GIVEN TO MUCH WINE.

1 Tim. iii. 8: “Likewise must the deacons be grave, not given to much wine.” We appeal to this text for support; but here again we are met

with an opposing argument. It is only, says an objector, *much wine* that is here interdicted, and in this it is allowed we may innocently take a *little*. It is not, we aver, by far-fetched inference like this that the Divine will is revealed for the regulation of Christian practice. We may be well assured that, if this thought had been designed, it would have been expressed. Nothing can be plainer than this, if a *little* wine was meant to be allowed, the *measure* of the little required to be clearly defined. Since we know that what is little to one man is much to another, the precept thus interpreted greatly needs explicit limitation, that it become not to the unwary an occasion of falling, instead of a Divine guide to safety. But how manifestly is such an interpretation based on an entirely mistaken reading of the inspired Word. It rests on this erroneous principle, that what is forbidden in *much*, is therefore allowed in *little*; what is declared wrong in excess is thereby pronounced right in moderation. But who does not see that this mode of interpreting law is utterly indefensible? We hear "excess of riot" condemned, but are we from this to conclude that a little of it is lawful? We hear again the "*superfluity* of naughtiness forbidden, — the "*abounding* of evil;" but are we therefore to infer that a little of it is permitted? We hear, moreover, those severely rebuked "who for a pre-

tence make long prayers ;” but are we on this account to suppose it lawful thus to make *short* ones? Such a rule of interpreting Scripture would involve us in the gravest errors. We must, therefore, abandon this delusive principle of judging that, because much wine is forbidden, it is right to take a little of what intoxicates. The passage manifestly contains a broad Christian law, designed to interdict devotion to a mere sensual indulgence. It is not here, then, that we find a divine sanction for the use of intoxicating wine.

A BISHOP NOT NEAR WINE.

1 Tim. iii. 8 : “ A bishop must be not given to wine.” Titus i. 7 : “ A bishop must be not given to wine.” “ I know, indeed,” says MOSES STUART, “ that many understand these passages as prohibiting merely the *excessive use of wine*, whether rightly may not unreasonably be doubted. It is somewhat remarkable that these texts exhibit the word “ Paroinos,” *i. e.*, *vinosus*, *sitting at wine*, in reference to BISHOPS ; while 1 Tim. iii. 8, Titus ii. 3, both in reference to DEACONS, use the phrase much wine. Now, if the first phrase were in the apostle’s mind altogether equivalent to the second, why should he so carefully, as it should seem in each instance, have made a distinction between the case of a bishop and that of a deacon ? The *deacons* may use wine,

but not *much* wine; but the *bishops* must not be literally *with wine*, in *company with wine*. I can not help thinking that there is a difference of phraseology in the two cases, and one which is grounded in a reference to the precept concerning priests under the Jewish dispensation.”—*Prize Essay*.

It seems clear that Paul desired the bishops to give no countenance by example or presence to drinking wine at feasts. The sentiment appears to have passed into the early Christian church. Hence this somewhat unique appointment in the “*Law Book of the Ante-Nicene Church* :” “If any one of the clergy be taken eating in a tavern, let him be suspended, except when he is forced to bait at an inn upon the road.” —(Bunsen, Hippolitus and his Age, vol. ii. page 86.) Thus far it is plain the New Testament affords no sanction to the use of intoxicating wine.

GLEUKOS.

Acts ii. 13.

This word occurs only once in the New Testament. Here, however, it is argued that something like sanction is given to the use of intoxicating wine. It is plain, say the advocates of this opinion, that new wine, in this text, denotes an inebriating beverage. “Here, then,” one remarks, “the apostles had a famous opportunity of saying

a word or two against the drinking of intoxicating liquors. They might have said, We never touch the accursed thing ; but instead of warning against it, they plead the earliness of the hour as the refutation of the charge ; when they might at once have given the strongest answer to it : ‘ We are not drunken, for we never take drink at all.’ ” To the argument as thus put, some of the friends of abstinence have in effect replied, that the charge was made in *irony*. “ The charge of intoxication is here made, but the word employed never signifies intoxicating wine. “ Professor RAMSAY says : The sweet, unfermented juice of the grape was termed *gleukos* by the Greeks, and *mustum* by the Romans. This sweet wine was drunk by the ancients in the morning ; but it was deemed extremely disgraceful for any person to be intoxicated during the day, and especially in the earlier part of it. There was a pungency in the calumny greater than if it had been merely said, these men are full of wine. The scoffers used the term which designates the beverage of the sober, and hinted that, while the apostles pretended to have used nothing else than this harmless beverage, they had, in reality, partaken of something intoxicating. Similar is the sneer, there’s a water-drinker, with which we sometimes point to a person staggering through intoxication. Candor constrains us to own that this interpretation does

not carry conviction to our minds of its soundness. It is no doubt true that *gleukos* usually denotes a sweet unfermented wine. But it is well known that words assume new shades of meaning in the course of long usage, especially when, as in this case, they are employed by a people to whom they are not vernacular. It seems to us, moreover, to be drawing too much on hypothesis, to suppose that a modern sneer, arising out of a popular movement of our times, found a place in the wit of ancient Judea, or that it would, in the wholly different circumstances, have had there any point. We are hence inclined at once to admit that *gleukos*, in this text, denotes an intoxicating liquor. But what then? Is there Divine sanction in this passage for its use? Surely they who say so are hard pressed for proof, when they must construct a fanciful reply for the apostles, and then infer that God sanctions the use of alcoholic wine, because these inspired men did not so answer their accusers, as this hypothesis would require. The apostles, we maintain, took the ground most open to them, and gave the reply that was best fitted to silence their foes. Suppose they abstain from all inebriating beverages; their testimony to this fact would have had no weight with men who belied the evidence of their senses, and alleged those to be drunken whom they saw to be perfectly sober. The apostles could

however, refer to the well-known customs of their country, and, by an appeal to these, as contrary to the accusation profanely alleged against them, they appear to have covered their enemies with confusion. Where, then, we ask here, is there the least sanction of intoxicating drink? What are all the facts of the case? New wine is spoken of by wicked men for a base end; their words may imply that what they named was intoxicating; the charge of being drunken with it is repelled by an apostle; but where is the man that will hold up his face, and affirm that he finds in this God's approval of its use?

BIBLE EVIDENCE.

SUMMARY OF BIBLE EVIDENCE.

We have now completed our examination of the witnesses respecting the wines of Scripture. We have, with all care and candor, listened to their testimony, that we might learn the mind of God respecting the use of intoxicating wine. And what have we thus found? We have found the inspired writers employ a number of different terms to denote various kinds of drink, and speak of these in great diversity of tone and language. We leave out of account here *tirosk*, the name of *vine fruit*; as this, though uniformly

rendered wine in our version, has been proved not to signify a liquor at all. The other terms occur in Scripture altogether *two hundred and twenty-three times*. The drink denoted by one of these (*shechar*) is invariably disapproved by God, and its use as a common beverage, denounced in terms of loudest warning and woe. The drink denoted by another of them (*yain*) is sometimes represented as a possible good, but in the vast majority of cases it is branded as a mighty evil to man. The articles denoted by the other words are spoken of with diversity of expression, as it seems, according to the presence or absence from them of the intoxicating principle. Altogether, there are about *a hundred and thirty* warnings and admonitions in Scripture against intoxicating drinks, while there are not over *twenty* instances of distinct approval of wine, under all its names, in the whole Bible. And these passages, as far as their evidence is explicit, show the wine commended to be of an unintoxicating quality. All the other cases in which the word wine occurs are doubtful or neutral in this question, since they contain no proof, either on the one side or on the other. Are not these most important and significant facts? Who can fail to perceive they have a voice and a meaning? How can any one stand in doubt as to the conclusion to which they point?

THE ARGUMENT OF BIBLE EVIDENCE.

What, then, is the argument which this united testimony of Scripture sustains? In summing up the evidence of these Bible witnesses, are we not warranted in affirming, they give a distinct, emphatic, accumulated testimony against the use of intoxicating drink? And their voice is the voice of God. Looking at all the facts of the case, we see not how this conclusion can be avoided. Here are *a hundred and thirty* warnings in Scripture against wine, as dangerous, as tempting, as an emblem of the wrath of God. Here are not more than *twenty* clear instances of approval of wine as a blessing, as a permitted enjoyment. Is there not something very admonitory in this vast disproportion alone between the amount of prohibitions and permissions? Even though it were proved to be the same thing that is spoken of by God in this diversity of language, would it not be a question, how far are we safe to use as a common beverage, that against which warnings are so numerous in the Divine Word, and approvals so few? But we affirm there is not the shadow of a proof that the thing is the same which God thus seldom approves, and thus frequently condemns. We maintain there is not a single passage in the Bible that contains an explicit approbation of intoxicating wine. Let these twen-

ty texts, or thereabouts, be examined, which affirm or imply that wine is a blessing, and then let the evidence be produced from them that the wine there intended is fermented or intoxicating. It is plainly on these few texts that the argument on the other side rests for all its force. We can not be referred in this argument, to the passages which contain warning or reproof. These, we maintain, all bear testimony on our side in this issue. Warning against, and reproof in the use of, a liquor, can surely never be adduced as in any sense a Divine approval of it. In these warning texts, then, the argument for the use of intoxicating wine can find no support.

Nor must those opposed to us be allowed here the benefit of a subterfuge to which some do not scruple to flee. They appeal to these warning texts in proof that Scripture wines were intoxicating, and then they refer to the approval texts for the Divine sanction of it. They quote the one to find the *quality* of the liquor; they quote the other for the *approbation* of God on it. Who does not see that this is to join what God has put asunder, and to build an argument on a foundation of sand? Go, if you will, to both these parts of the Word of God, but take heed that you say not you find anything there but what He has put in it! Go to the one part, and find there, if you will, the intoxicating principle of a liquor as ap-

parent in its specified effects. Stand there ; listen, with awe profound, to God's warning against the use of this soul-destroying thing. Go to the other part, and find there, if you will, expression of the divine approval, as apparent in word or emblem. Abide there, mark well the voice of the Holy One, yet say, if you can find here a syllable of approval of what intoxicates. Here, then, you have got two things in the Bible ; the intoxicating quality of a drink defined, the Divine approbation of a drink expressed ; but what you still want is, these two things joined together, so as to show that that Divine approbation rests on that intoxicating drink. Till you can show the connection between these two things, we protest against their alliance ; we protest not less against your going to one class of Scripture texts to prove one thing, and repairing to a second, to prove quite another. Once more we say, it is in the approval texts where your argument must stand or fall. Go to these, — they are not many in number, — examine them one by one. We concede to you, God in these approves of wine ; and we demand of you proof *in these texts* that that wine is intoxicating. We require this proof, not in vague inference or far-fetched argument, but established by intelligible deduction from the plain words of God. Surely, if the Author of the Bible meant to give his sanction to intoxicating drink anywhere

in His Word, some hint of it will be found in his expressions respecting wine, which He distinctly approves. Yet where is there one word or hint to this effect throughout the entire Scriptures? We believe the Divine Book will be searched for this in vain. There is warning, there is admonition, there is reproof, but there is, we believe, not one word of approval or sanction of the use of intoxicating liquor in the whole Bible.

A CONSTRUCTIVE PROOF FROM BIBLE EVIDENCE.

May we not, indeed, certainly infer from the moral character of God, that He would not, in his word, sanction the use of intoxicating drink? He knows the end from the beginning, and the principles of his words are always in harmony with the procedure of his providence. Looking through the ages of time, God sees the enormous evils produced by the common use of alcoholic liquor. He knows that it will cause, that it has caused a vastly greater amount of evil than of good to his creatures. With this fact in view, can we suppose the good God to sanction, in his book of love, the use of this agent of abounding mercy? With all earnestness we ask, can this fact be denied, that, alcoholic liquor has done and is doing, incalculably greater evil than good in the world? Who can question this; who can read its history,

and maintain the contrary? Even on the showing of candid men that use it, the good attending it as compared with the evil, is as a drop to the ocean, as a spark of fire to the conflagration of the forest. What are all the alleged joys it causes, what all the companies it cheers, what all the so-called happiness it creates — in comparison with its direful, prolific, everlasting harvest of blighted hopes, burning tears, broken hearts, desolate homes, ruined characters, lost souls? We look, then, at this notorious fact, and ask, can any instance be produced in which God in his word gives his sanction to a thing which, like alcoholic drink, has caused, and is causing, more evil than good wherever it is used? We firmly believe no such instance can be produced, and therefore we conclude God has not thus given his sanction to intoxicating liquor. Let it not be said that in this argument we prejudge the case, and bring to bear on the issue, a foregone conclusion. As far as we can perceive, we thus draw a legitimate argument from the moral character of God, and the benevolent laws of his providence. Our reasoning is this — we shall find nothing sanctioned in God's word that is fitted in its use to do more harm than good to God's creatures; but alcoholic liquor is demonstrated, by all experience, to cause more evil than good — and, therefore, its use is not sanctioned by God in his word.

THE APPLICATION OF BIBLE EVIDENCE.

What, now, is the application deduced from the Bible evidence respecting intoxicating wine? *Has it not an application, to rule our conduct with regard to its use?* We may be well assured, we can not plead Scripture sanction for drinking alcoholic liquor. Whatever it be — be it ale or ardent spirits, be it brandy or fermented wine — we can not say we have the authority of God in his word for taking it. Men may say, if they will, they have a taste for it, or they like it, or they think they feel better for it, or they see it enlivens their company in their social meetings; but they can never affirm they have the Divine sanction for it in Scripture. This we must reckon of much account for our cause, that the use of intoxicating drinks receives no countenance from God in his word. On the contrary, how strongly does He condemn it, how often does He lift up the voice of warning against it, how solemnly does He declare it to be raging, how earnestly does He command men not even to look on it? Is not this, then, a most grave reflection for every man to entertain who reveres the Divine word? As he puts forth his hand to a glass of intoxicating liquor, he may think within himself, I am taking this for which God has given me no explicit sanction! I am taking this, against which

God has addressed to me more than a hundred warnings in his book! I am taking this which can do my higher nature no good! I am taking this, which God tells me is to a man a temptation and a snare! We are deeply convinced there would be far more abstainers in this Christian country, if people would only thoroughly examine this question in the light of the Bible, and see how God gives no sanction to it in that revelation of love.

Has not this evidence also an application to exalt our esteem of the Bible? Do we not see here that men can never get in advance of the Bible? In all their progress in science, in art, in individual improvement, in social reform, they can never go before the Divine Book, the book for all time and for all the race. The astronomer may multiply his discoveries in the heavens above, adding star to star in the map of the sky, observing law blending with law in the complex revolutions of the spheres. The geologist may extend his inquiries into the heart of the earth, laying bare strata after strata in diversified rocks, and bringing to light the fossil remains of long past ages. But never will they get in advance of this glorious old book, or make a discovery which proves that its author did not know from the beginning all they have found out. In like manner, the physiologist may pursue his investigations in the

human frame, and disclose the poisonous influence on it of alcoholic drink, yet never will he get in advance of the Bible, or be able to show anything condemned by his science that is commended in the Divine Book. The social reformer, too, may ponder over the causes of wide-spread misery in his species; he may devise means to meliorate the condition of suffering man; still, not even he will ever get in advance of the Bible, or find that it lends countenance to the occasions of evil which he deplures, or contains any discouragement to the reforms he seeks to forward. Let but its language be carefully studied, in view of every department of human knowledge, of every subject of human thought, and it will be found to contain provisions, or hints, or allusions, or foreshadowings of things to come, — something in the structure of its words or the style of its expression, — which proves the omniscience of Him who gave it to man.

It is so with its relation to the use of alcoholic liquor and the advancement of the temperance reform. Here let the Bible be examined; turn it over, page after page; listen to its writers through all time, and you will find nothing to countenance the intoxicants with which this reform wages war. On the contrary, scrutinize its principles, investigate its spirit, weigh the import of very many of its weightiest sentences, and

you observe the grand outlines of this reform sketched by the pencil of inspiration, its prosecution encouraged by the Divine approval, and the promise of God pledged to its ultimate triumph. All blessed, perfect, omniscient book, — the reflection of heaven, the light of earth — the Word of God, the guide of man — old in the truth, yet always new to the heart — speaking with unerring voice from the dawn of time, speaking thus till time shall be no more ! All blessed, perfect, omniscient book ! the terror of the bad, the trust of the good — the foe of every wickedness, the patron of all righteousness — the death of every human error, the life of all human reform ! We shall never get before thee in knowledge of what God is, in acquaintance with what man needs, in wise counsels for what the world ought to become ; may we ever faithfully follow where thou leadest our way, seeing all truth in thy holy light, fulfilling all duty in thy heavenly love !

We repeat it, we love our Bible all the more, that it gives no sanction to the use of intoxicating drink ; we accept this as another evidence that it comes from the God of truth and love. We take this as an additional proof that it is the Word of Him who sees through all time the miseries which drink entails on man, and in mercy to his creatures, discountenances it in his book. We hold forth our Bible with all the more confidence

as the word of faith to every man, that it lends not its high authority to the drinking system, and that none can point to it as supporting this prolific source of human woe. We love our Bible all the more that we can stand with it forever apart from this huge idolatry of our country, where the votaries madly wound themselves, and cause their children to pass through the fire to this worse than Moloch — and that we can feel in our heart of hearts there is not one word of sanction or of countenance in this Book of our Father for tasting that drink which is causing all this misery to poor, bleeding, dying man. We have an intense conviction that God here discourages, discountenances, disapproves of the intoxicating agent. May we not hear Him denouncing this agent of evil as He reproved another destroyer of old — “Thou hast slain my children, and delivered them, to cause them to pass through the fire ; thou hast built thy high place at every head of the way ; *woe*, WOE unto thee, saith the Lord God.” May we not regard Him, beholding those who enter this temptation or who go as victims to this evil, as weeping over them as He wept over those of old, saying, “O Jerusalem, Jerusalem ! how often *would* I have gathered thee, but thou *wouldest* not.” We love, we trust, we revere our Bible above all, because it shows us the way of salvation ; but on this account we love it intensely,

too, because neither friend nor foe can find in it any sanction for the use of intoxicating drink. "The law of the Lord is *perfect, converting* the soul: the testimony of the Lord is *sure, making wise* the simple: the statutes of the Lord are *right, rejoicing* the heart: the commandment of the Lord is *pure, enlightening* the eyes."

THE TESTIMONY OF SCRIPTURE IN FAVOR OF ABSTINENCE.

SCRIPTURE LIVES—AN EXAMPLE OF ABSTINENCE.

On this great question, the Bible not only dis-
countenances the evil, but it encourages the good.
We have seen how it withholds its sanction from
intoxicating liquor. We proceed to show how it
approves of entire abstinence from it, and of ap-
proach to the use of it. It does this by *living ex-*
amples. It is remarkable how many of the great
men and distinguished communities of the Bible
were abstainers, encouraged in this, too, by God's
approbation and blessing. We have touched
on this topic before, but it deserves here more
special notice. We point then, in illustration, to
the whole nation of Israel during their forty

years' journey through the wilderness. God could as easily have given them wine as he rained down manna on them from heaven, and caused water to flow to them from the smitten rock. But he did not so. Through all these years, we are told they "drank neither wine nor strong drink." The Lord was ever kind to them; he fed them with angels' food; he cherished them with Divine care; but they were a nation of abstainers, trained to be so all this time by the only wise God. And mark here the Divine purpose in this procedure. It is thus declared: "That thou mightest know that I am the Lord your God." Israel was sustained by miracle, that they might know the Lord to be a God of power. Israel drank no wine in the wilderness, that their mind, clear in its judgment, might know the Lord to be their highest portion and enjoyment. Again, we point to Samson. His mother, when promised a son, was thus commanded, — "Now, therefore, beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing. For lo! thou shalt conceive, and bear a son, and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb, and he shall begin to deliver Israel out of the hand of the Philistines." Observe, too, the design and effect of this appointment. It was devotion to a grand patriotic achievement; it was the development of great physical strength.

O madness to think use of strongest wines,
 And strongest drinks our chief support of health,
 When God, with these forbidden, made choice to rear
 His mighty champion, strong above compare,
 Whose drink was only from the limpid brook.

Further, we point to Samuel. His pious mother received him, in answer to her prayer; and she pledged herself in this,—to devote him as a *Nazarite* all the days of his life. Notice here, also, the issue, in the consecration and character of his noble career. In early years, he was chosen of God to the prophetic office. He acted as judge of his nation through a long period of its history. He was honored as its reformer till he descended to the grave, in a good old age, beloved and lamented by his weeping country. Moreover, we point to Daniel and his three friends. In the court of Babylon, “the king appointed them a daily provision of the wine which he drank;” “but Daniel purposed in his heart not to defile himself with it;” and behold the result in his health and vigor. He and his companions preferred this request: “Give us pulse to eat, and water to drink;” “and, at the end of ten days, their countenances appeared fairer and fatter in flesh than all the children who did eat the portion of the king’s meat.” Yet again, we point to John the Baptist. In announcing his birth to Zacharias, the angel Ga-

briel thus foretold his abstinence: "He shall drink neither wine nor strong drink." And note here, also, what follows in the description of his character: "He shall be filled with the Holy Ghost, even from his mother's womb;" and Christ, whom he was chosen to herald, declared: "Among those born of women, there has not arisen a greater than John."

Once more, we point to the Rechabites. They were a community especially devoted to God. They were remarkable for their strict piety; they were bound to drink no wine, but to give themselves to a contemplative life, and avoid all occasions of luxury and avarice. "They were," observes Dr. CHALMERS, "a temperance society, united, it has been added, by a family pledge, to which they adhered with intelligent fidelity; and, for doing so, they are commended by God." Then observe here the striking connection and consequence of the laws of this sacred fraternity. "Jonadab," say they, "the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, ye, nor your sons forever, that ye may *live long in the land wherein you are strangers.*" In a word, we point to the Nazarites. "One part of the special sanctity of a Nazarite consisted in a total abstinence from wine or anything that intoxicates, that he might the better attend to the study of the law and other exercises of religion,

which justifies, in part, what Maimonides says, — that Nazarites were advanced to the dignity of priests, who were not allowed to drink wine in the time of their ministration.” And mark the design of this divine appointment. It was intended of God to preserve a people for himself, eminent for a life of sanctity and devotion. “There will be found,” says Dr. HAWEIS, “some more eminent for their graces than others, — the Nazarites, among their brethren not to taste wine, that they might show themselves patterns of sobriety, and be ever fit for the service of God. They, who have a deep concern about their soul, will have a noble neglect of the body.”

Is not this an illustrious company of great men? There may, indeed, be names as renowned yea, even more so, in Bible history; but do not these all stand conspicuous among the ancient worthies, whose record is on high? In them, then, does not God show his emphatic approval of abstinence from all approach and appearance of intoxicating liquor? Is not this approval all the more pertinent and decisive, that it is so distinctly coupled with the happy results of the self-denial pursued? It is special attainment in divine knowledge, — it is preëminent devotion to God, — it is a life of exalted piety, — it is a state of social well-being, that are mentioned by God as the objects and effects of this entire abstinence which he approves.

ABSTINENCE, THE SCRIPTURE REMEDY FOR INTemperance.

It is worthy of special observation, that abstinence, in certain circumstances, is appointed in Scripture as the *remedy* of intemperance. It would appear that Nadab and Abihu had been guilty of intemperance while officiating as priests in the tabernacle. They themselves were cut off by sudden death for their sin, and no more could thus then pollute the sanctuary. This was an awful warning; yet, in face even of such a judgment, the evil might again appear, if any indulgence leading to it were allowed. What, then, did God in his wisdom ordain, to guard the sanctity of his holy place? Did he leave it to his grace alone, in his servants' hearts, to secure entire sobriety, as if intimating, that, should this prove insufficient, all other means would be unavailing? Or did he issue more stringent orders against all *excess* of wine, as if judging the *abuse* of this thing is no adequate reason against its *use*? No; but he forbids it altogether; he commands total abstinence from it while the priests minister in the sanctuary; and that no appearance of the evil might exist, he permits no wine of any kind whatever to be used by the priests while discharging their sacred functions throughout all their generations. "And the Lord

spake to Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die. It shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." "This is a strong reason," says Dr. ADAM CLARKE, "why they should drink no inebriating liquor; that, their understandings being clear and their judgments correct, they might be always able to discern between the clean and unclean, and ever pronounce righteous judgments." As a remedy for intemperance, does not the Bible thus exhibit abstinence as the plan of God himself, and prove it to be in accordance with his eternal wisdom?

SCRIPTURE EXPEDIENCY—A LAW OF ABSTINENCE.

PAUL'S ANNOUNCEMENT OF THE PRINCIPLE.

Romans xiv. 19-22. "Let us, therefore, follow after the things which make for peace, and things whereby one may edify another. For meat destroy not the work of God. All things, indeed, are pure; but it is evil for that man who

eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith, have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth."

We believe the inspired apostle here lays down a rule of action for the remedy of an evil in his time, which is carried out by abstinence to remedy the evil of intemperance in ours. In support of this position, —

Look at the circumstances in which this Scripture was penned. These Roman believers lived in circumstances where idolatrous practices prevailed in the customs of social existence. Meats and drinks were often offered to the gods before presented for family use. The heathen considered them thus as sacred things, and reckoned participation of them as homage done to their idols. This was a situation in which it is clear Christians required to act with great caution, lest they should lend any countenance to idolatry. Some might be led to tamper with questionable practices through the influence of fashion; others might be drawn into sin through joining in customs which wounded their conscience. To this danger of doing what their heart condemned, Jewish converts were specially exposed. The ceremonial law, which had taken such fast hold

of the conscience of their nation, enacted numerous restrictions respecting meats and drinks. These converts brought over their early feelings with them into the Christian faith, and it was a stumbling-block for them even to see fellow-believers eating what they regarded forbidden meats. They might be weak in this, — they might be indulging only an early prejudice, — they might have no right to set up their conscience as the standard of action to others, — all this might be so ; but these are the circumstances in which these divine words were penned.

Look next, then, at the law which this scripture reveals. To us it appears plain that the personal danger of joining in these feasts is referred to, as a reason why Christians should shun them. If they joined in practices which were full of temptation, they might be led into sin. Is not this peril hinted at in the words, “Happy is he who condemneth not himself in that thing which he alloweth?” They might deem themselves strong to stand, and in no danger of injuring themselves or religion by eating those meats ; but where there is risk in actions to which duty does not call, the apostle suggests it is not wise to enter into temptation. But the good of others is here made the grand argument to the abstinence recommended. More, perhaps, might have been with truth said of personal danger ; but, in har-

mony with the genius of the gospel, the strength of the appeal is laid on Christian benevolence. It is admitted that all distinctions of meats, ordained by the moral law, is abolished. It is allowed that all who can, may use them with a pure conscience. For themselves they had received this right and liberty from Christ, and none might compel them to give it up. But, after all these concessions, what does Paul yet counsel? Does he say, You may act on your *right* in taking what you believe will do *yourselves* no injury, and if others, following your example, do what to them is an occasion of sin, the fault lies with them, not with you? No, verily. Paul had not so learned Christ. After admitting their abstract right, he appeals to their love for their Christian brethren, and asks, Will you not for their sakes deny yourselves in these indulgences? You are under no *obligation* to eat these meats — you may abstain from them without sin — your partaking of them is an occasion of grief and sin to some for whom your Lord died — will you not, on their account, give up your right in a matter like this? Were it a matter of duty, or essential to religious enjoyment, no one might allege his weakness as a reason for you to abstain. But it is not so; for “the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.” Since, then,

the claims of Christian love are so powerful, and the nature of religion so spiritual, and the welfare of others so important, "let us follow after the things which make for peace, and things whereby one may edify another." Such is the Bible law for the remedy of a great evil in the apostolic age. Its great principle is, "all things are lawful for me, but all things are not *expedient*." It makes its chief appeal to Christian benevolence, and says to a Christian man, "For the sake of your brother believer, will you not abstain from an indulgence which to him may prove an occasion to sin?" It was a rule of action this, which the noble Paul honored and followed in his own life. He says, "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." This is the theory and practice of abstinence in the primitive age.

Look now, therefore, at the application of this scripture to the principle of total abstinence from strong drink in our times. It will surely be admitted by all, that the rule of action here laid down is applicable to other cases of conscience than that immediately noticed. It will be granted, we suppose, by every one, that evils may arise in which Christians shall require to regulate their course by this scripture, if they would not injure their own souls, and cause others to offend. It is

the part of all who revere the Divine authority to search out where it applies, and to act by it as binding on their consciences. Our business is to discover when circumstances are analogous; and whenever this is ascertained, we find in this rule our law. Now, as abstainers, we see so close a parallel between the usages and evils connected with ancient idolatry, referred to in this scripture, and the usages and evils connected with present intemperance, that our duty is plain. We think here of the *two great sins* which are the origin and occasion in both cases of all the troubles and dangers deplored — idolatry and intemperance. Here too the parallel can not be denied. Now, therefore, we think of the *evils* arising out of these usages respectively: There might be a falling before temptation, and a going back to idolatry, or offending a Christian brother, in the one case; there may be a yielding to intemperance, or causing a fellow-man to fall into it, in the other. Here, too, surely, no one will take exception to the parallel. We think, then, of this *rule* of duty which Paul in this scripture prescribes. He does not counsel caution merely, he exhorts to *abstinence*; and since the parallel holds good in all the other points, does not this inspired rule of conduct require of us abstinence from the use of intoxicating drinks? Since in all these points the two cases are shown

to be analogous, do not the very same arguments which moved these primitive believers to abstain from these meats, bear with similar force on us, to cause us to abstain from these drinks?

Here, too, much might be said in support of abstinence, on the ground of personal risk of becoming, by indulgence, the victim of intemperance. True, indeed, every person who so indulges imagines there is no danger for him. Others have fallen into the snare, but HE knows how to stop in time! He may be told he moves close to a precipice, but HE will not venture so near as to risk his falling over the edge! HE knows how to pluck the rose without feeling the thorn! Thus many a deluded one has proceeded on his reckless way, every step his mind becoming more blind to his danger, the evil habit growing and dragging him on, with diminished power to resist it, till he appeared a confirmed drunkard. With hundreds of thousands of such examples, in men of genius, of talent, of strong resolution, of eminent name in the nation and the church, thus becoming, through drinking customs, the victims of intemperance, he is surely a bold or a conceited man who shall say, I will follow this practice, but there is no fear of *me* falling into this vice.

But Paul, in this passage, does not insist on considerations of personal danger, though, as be-

fore remarked, he might see these to be not without force. He bases his great argument on benevolence, and in this, too, we follow his example. We say to our non-abstaining friends, Supposing it all true that you allege respecting your right to use these drinks in moderation, as you call it, and respecting your safety in so doing, yet what have you to say to this motive from benevolence? Admit that you may affirm here all things are lawful, yet are they all expedient? Allow that you have the *right* to use these drinks, yet, out of *love* to the good of your fellow-man, to whom your action is an occasion to fall, are you not bound by this apostolic rule to abstain? We know not a single reason you can adduce for your practice in these drinks, that the strong believers in Paul's day could not with equal force have set forth for their practice of using these meats. Do you allege your liberty to use these drinks with caution and care; so might they? But it is not watchfulness against abuse or occasion of abuse they are counselled to practise, it is entire abstinence! Do you affirm you see no necessary connection between your use of these beverages and the sins of others falling into intemperance! So might they! But surely you do not require to be told that it is not the work of a benevolent spirit to insist on having *demonstrative evidence* of occasioning an evil, be-

fore it will cease an indulgence that may cause it. Paul does not, you observe, go to *prove*, by a logical process, that the use of these meats *must* lead to sin in weak brethren, as a known cause leads to its effect; he reckons it quite sufficient to say that it *may* lead to this; and he himself declares he will wholly abstain, *lest* he should make his brother to offend. Can you then be acting out this principle of this inspired man if you still indulge in these luxuries, assigning as your reason, that you see no necessary connection *proved* between your drinking and the drunkenness of your fellow-men? Is it not enough to prompt your benevolent action to consider, that your example, otherwise, may occasion injury; and is there not proof sufficient, to move you to abstinence, in this logic of love: "I will drink no wine, *lest* I make my brother to offend"?

Dr. M'ALL says: "Our object is to show that there is necessity of a great measure of caution in the use of even lawful things, from their probable effect upon ourselves; that many may be dangerous which are not originally criminal; and, therefore, that we should examine before we suffer ourselves to partake of indulgences which appeal the most directly to our natural feelings, whether they will be productive of ultimate injury or advantage to our character; whether they will tend to fortify or enfeeble our principles; whether

to enkindle or abate our zeal; to elevate or debase our motives; to purify or contaminate our affections; to render holier and more heavenly, or to secularize our habits of association and thought; to advance or retard our progress in the life that is spiritual and divine. We shall endeavor to convince you that there are many things which, in single instances and acts, may not be very censurable, which yet, when suffered to become habitual, would tend to diminish or destroy the holiness and dignity and sacred elevation of a Christian character. From the tendency of such things to produce a desire for their reiteration, and an increased difficulty in their avoidance, we shall seek to show you that they are carefully to be contemplated in all their consequences, both immediate and final, before we venture to perform them. You will be reminded that all the powers of men are in a state of imperfection and disorder; that they naturally incline to the corruptions of that state through which they are now passing; that instead of being as they once were, armed on all points against the seductions of evil (to which even these, alas! they yielded, being found in their best state too feeble to resist its assaults), they are now essentially prone to the very ills against which they ought to be our defence; and that now, when we can but walk with faint and staggering steps through paths of darkness and

peril, we have need of the greatest vigilance while seeking to pursue the track that leads to heaven. We shall strive to show you that one of the greatest artifices of our spiritual foe is to present evil under the disguise of good, to lead through scenes of beauty and enchantment, where all looks fair and innocent and lovely, onward to destruction; but our only security is found in a timely caution, a sober and determined examination of the course that lies before us, a resolute and steadfast refusal to take the very first step in any unwonted, and as yet unknown path, till we have reflected whither it will conduct us in the end. We shall call on you to recollect how hard it is to retrace our steps, to regain the path from which we may have wandered, how much easier is the descent from one declivity downward to another, though each should bring us nearer to the fatal precipice, and to a ruin at last inevitable, than to trace back again the steep and rugged heights of virtue, which even with the best and happiest preparation, and when we have been even habituated to the attempt, are ever found so difficult and so laborious. Our effort will be to rouse you to a sense of hidden danger, and thus to put you on your guard against such foes as may now be little suspected; but which lurk in ambush, through all the fields of pleasure, and which when once they burst upon you in an hour of

carelessness and false security, you may find it not only hard but perhaps impossible to overcome. The danger which we shall principally pursue is to warn you against yourselves, against the allowance of too great a latitude to your natural tastes and inclinations, against the reposing of too much confidence in your firmness and your resolution, when set in opposition to your passions and your desires." — *Sermons by R. S. M'All, LL.D., preached in the ordinary course of his ministry*, pp. 305–308.

SCRIPTURE TRUTHS—A COMMENDATION OF ABSTINENCE.

NUMEROUS PASSAGES INVOLVING THE PRINCIPLE.

It is remarkable how numerous and varied are the commendations of abstinence in the Bible. It is commended by broad principles and comprehensive precepts, by general truths and particular sentiments, by striking analogies and instructive examples, by explicit testimonies and plain lessons. We may refer to a few of these in illustration. Thus we read, '*Do thyself no harm*;' and is not this a commendation of the practice of abstinence from alcoholic drinks? Is not alcohol a poison? Is it not declared to be

so by every competent authority on the subject? And can a poison be habitually or occasionally taken into a healthy system without doing it harm? However diluted, however modified, is it possible it can enter the body without deranging its vital functions, injuring its delicate tissues, and impairing the action of its springs of life? It may not for a time be felt; yea, it may never be distinctly recognized as a cause of disease, yet most surely, if the poison is imbibed, it will do certain harm. We read again, ‘*Watch and pray, that ye enter not into temptation;*’ and is not this a commendation of abstinence? What is a temptation, if strong drink is not? What is entering into temptation, if indulgence in intoxicating liquor is not? Has this not a fatal power to beget an appetite for itself, which, the more it is indulged, increases the craving for that on which it feeds? Is this drink not above almost anything alluring, seductive, deceitful? The word then is, *Enter not into temptation.*’ The danger is, if you *enter* that you will advance.

JOHN FOSTER says: “‘Enter not;’ that is, that we be cautious of venturing into anything which we have reason to believe or suspect may soon become temptation. It may be fair and harmless at the outset, but how far on? Can no one be led into sin, but by rushing at the very first into what is flagrantly such? ‘Enter not;’ that is,

that we be considerate how a thing may become temptation. How may it, by a natural progress, affect the passions after a while? What may very probably fall in and mingle with it? This demands an exercise of discerning foresight. Be fearful of that where the temptation is certain, and the good only possible or at best only probable. A dangerous problem this, How much good possible, is worth how much temptation certain? Let suspicion and alarm be awakened, when we find our minds at work to make out anything to be innocent, against doubt and uneasy conscience." — *Lectures*.

The REV. THOMAS BINNEY says: "Here is danger. What is to be obtained by my exposure to it? If conscience reply, Nothing, — nothing but personal enjoyment, — perceptions of delight, innocent, perhaps, in themselves, but which to you might be injurious in their influence, and would soon be difficult to resign; in such a case, the way is clear. The man knows his sanctification is the will of God; he does not know what these indulgences are, which seem so likely to draw away his heart; nay, in the very fact of that likelihood, he has all the proof he could require of its being his positive duty to avoid them." — *Illustrations of Faith*, p. 249.

We read again: "*Abstain from all appearance of evil*;" and is not this a commendation of ab-

stinence? The precept here forbids not merely the evil itself, but all appearance of it, all circumstances out of which it springs, all resemblances of it which may be mistaken for the reality. What, then, is the appearance of evil of inebriety, if drinking a liquor which intoxicates is not? We read again: "*Thou shalt love thy neighbor as thyself.*" And is not this a commendation of abstinence? Is it love to a brother man that may be weak, that may be already fallen under the power of strong drink, to use his destroyer in his presence, or even within his knowledge? If you were in the same jeopardy, would you not, in your best moments, intensely desire your neighbor to show you an example of abstinence, to strengthen your faltering resolution, to help you back to your lost happiness? "Whatsoever, then, ye would that men should do to you, do ye even so to them."

We read again: "*Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.*" And is this not a commendation of abstinence? Is not this especially its lesson to parents, teaching them in this to set a thoroughly safe example before their children? What saith the Divine Word? "*Make straight paths for your feet,*" — not only that *should* not be mistaken, but that *can not*, — paths, not only where the strong and

wise may walk safely, but where the weak and erring shall not stumble. And why this preëminent carefulness? It is "lest that which is lame be turned out of the way." This is a great, providential law. You are followed in your path, not by the vigorous and wary, but by the lame and impulsive, by your tender offspring, who, in understanding, in reason, in will, are but children. What need, then, of making straight paths for your feet, — of showing them an example in *your* abstinence from intoxicating drink, that will be perfectly safe for *them* to follow, that will leave them at no risk of either mistaking or abusing it. Entire safety here for your child can not be secured by your prescribing the quantity he may take. You know not the sensibility of his physical temperament; so that the measure you have found quite safe for yourself might be ruinous to him, and lay him, at last, in a drunkard's grave. Nor can safety for your child be attained by your advising him to observe the degree of *elation* which *you* never exceed. Even *that* degree might be fatal to *his* nervous system; and it is a standard, which, at the critical moment, he may fail rightly to apply. What need, then, of parental care that you give an example which you are sure will be safe for your dearest ones always to copy, "lest that which is lame be turned out of the way"! Yet even this

is not all. "But," says the inspired teacher, let it rather be healed." You must take pains to perfect and strengthen the weakness of those around you, instead of increasing their risk of falls and wounds. The feebleness of your inexperienced boy awakens your sympathy. Let not your indulgence in strong drink prove an occasion of this feebleness changing into the weakness of your intemperate son. Let your conduct, in this respect, rather strengthen the reason, encourage to self-denial, train to a manly self-control. Is not this a commandment that is exceeding broad? And does not every parental instinct God has put into your heart constrain you to observe it, in abstinence, for your children's good?

THE LAW OF LOVE.

To these broad, comprehensive commendations of abstinence, we may add this illustration from the *Law of Love*. The Rev. JAMES KNOX observes: Supposing we allow, what so many are loud in asserting, that they are in no such danger *personally*, as we have affirmed; that they are proof against all temptation to excess; that they can preserve a due medium, and hold the balance of moderation with a firm and unfaltering hand; still we can plead the claims of this society on another, an independent, and as powerful a ground. We will, in the meantime, concede to

our friends, that they have no need of this society for their own sakes; that they are perfectly able to regulate and control themselves. But, we still ask, has this society no claim on you in behalf of others? You must allow that there are multitudes who can not, or who do not, exercise the same control, — multitudes, who have been brought down by this ensnaring evil to the depths of want and misery. Must these unhappy individuals be left to their fate? Shall no helping hand be stretched forth for their deliverance? You are aware to what a fearful extent the ravages of intemperance have spread around you, — how this giant destroyer is yet proceeding unarrested in his awful and desolating march, leaving scarce a family in the land in which he has not struck down a victim. And we ask you, must the present state of things continue, and nothing be attempted to check the progress of the evil? You are aware how woful a curse it has proved in the church of Christ, how many a fair member it has seduced from the fold, and how mighty an impediment it still is to the progress of the gospel in heathen lands; and, we ask you, will you still suffer the enemy to work such violence in the sanctuary? Will you refuse to lend your aid in removing the greatest stumbling-block the truth ever met? But what is it we can do, many ask, beyond what we are doing, to aid this

benevolent enterprise? We give an example of sobriety to our neighbors in our personal deportment; we aid in supporting and in diffusing the principles of the gospel. What more can be required of any man? We ask you farther, for the sake of that good, which you and we, equally, seek to have accomplished, entirely to abstain, and use your influence over others that they may abstain from what is the occasion of so much mischief. Need we remind you, that an example of moderation can never reclaim a drunkard; that he will tell you there can be to him no medium between entire abstinence and excess, and that, if you would save him, you must, by your example and persuasion, induce him never to raise to his lips the enchanted cup? Need we remind you, that, all-powerful as the gospel may be, those of whom we now speak are altogether beyond its reach, their degraded habits never permitting their feet to cross the threshold of the sanctuary, and their stupefied intellects and enervated wills rendering them incapable of appreciating and profiting by the holy principles of the gospel? And, we ask, can you not, for the reclaiming of such outcasts, exercise the small measure of self-denial that is required? Can you not, for the rescuing your degraded brethren from the depths of vice and misery, and to bring them in contact with all holy and regenerating influences, submit to the slight

sacrifice that is demanded? Can you not so far act the good Samaritan to your fallen brother, as, instead of passing coldly by, or turning only a pitying yet unavailing look on what you deem his hopeless case, go directly to the man and tell him that he has one hope left; that, if he will but abstain, all will yet be well; and that, for his sake, you are ready to give up what is so hurtful to him, that he may be encouraged and confirmed in the only path that can insure his safety? If you can not, what becomes of the self-denial, that, as a Christian, you are bound to practise? Where is your compliance with the precept, "Look not every man on his own things, but every man also on the things of others"? Where is your manifestation of the principle which embodies the very spirit of Christianity, "None of us liveth to himself"? The example of our Saviour has frequently been adduced in opposition to the principle of this society. We ask you to look at that example as a whole. We can not desire a more advantageous ground on which to rest the vindication of our principle and the propriety of its adoption by his followers. Look, then, at the example of our Redeemer. See how "he pleased not himself." See how his own ease, indulgence, safety, credit, were never consulted by him. See how he laid aside honor, glory, happiness, in the heavenly state, and came down to weep and suf-

fer with man below. See how he endured hunger, cold, fatigue, watching, to bring comfort and relief to suffering mortals. See how he denied himself not only the comforts, but often the necessities of life, whilst he fed and nourished starving thousands. See how he "bore our griefs and carried our sorrows;" how the "reproaches of them that reproached his Father fell on him;" and how this life of unexampled self-denial closed with a death, exhibiting the sublimest instance of self-sacrifice the world has ever beheld; and then say on whose side the argument from our Saviour's example lies, on theirs who decline making the smallest sacrifice, if sacrifice it can be called, for the deliverance of their enthralled brethren, or on theirs who are ready to abridge their own comforts, and relinquish what is, at best, a useless luxury, for the rescue of multitudes of their fellow-men from the grasp of the destroyer?

OBJECTIONS.

But objections are urged against this line of argument, drawn either from general considerations, or from the inspired word itself. First of all, it is objected,

**THERE IS NO EXPRESS COMMAND TO ABSTAIN
FROM INTOXICATING DRINK.**

Admitting this were so, surely they know not what they ask, who demand distinct precept before they will allow abstinence to be a duty in our times. If the Bible had contained an express command for all duties in all circumstances, it would have been useless from its size, and perplexing by its particularity. But the Bible is a book of comprehensive principles for ruling conduct, rather than of minute precepts, and we assert abstinence to be in entire harmony with revealed truth.

The Rev. WILLIAM REID says : “ The mere fact that a specific remedy is not proposed to meet a particular evil, does not prove that the remedy in question is contrary to the Divine will. We find that slavery, polygamy, and heathen amusements of the most barbarous description were common in the days of our Saviour, and yet no specific remedy was proposed with the view of their suppression. Yet this fact does not prove that, in exposing and condemning them, we are acting an unscriptural part. We find that the principles and spirit of the Bible are against them ; and, therefore, we are as much warranted in employing direct means to accomplish their suppression, as if the very means employed were specified in the word of God. The mere fact, then, that abstinence was not recommended by our Lord and

his apostles, as a means of suppressing drunkenness, is no proof that abstinence is unscriptural. But, farther, the circumstances of society are different. Then drunkenness was not the prevailing sin. "They that were drunken, were drunken in the night." Public sentiment was so opposed to it as to hold it in check. The liquors tending to produce drunkenness were so generally regarded as unlawful, that necessity for the measures we have adopted did not exist. True, among the heathen nations intemperance did prevail to a fearful extent, as is evident from the writings of the most famous writers of that period; but the injunctions of the apostles to avoid every heathen practice are so explicit as to show that nothing can be adduced from the intemperance of the heathen in favor of the position of our opponents. So far as the argument goes, it is all on our side, inasmuch as the practices of the heathen are expressly condemned. The mere fact, then, that the abstinence principle is not expressly specified and sanctioned, in the Word of God, does not prove it to be unscriptural.

There is, we hold, more in favor of our principle expressly stated in the Bible than there is in behalf of many things, the scripturality of which we never doubt. If we are to do nothing and hold nothing but what we find *expressly* taught and sanctioned in the Word of God, then we must

abandon much that we dearly love. Where is your express scriptural warrant for the change of the Sabbath from the seventh to the first day of the week — for females partaking of the Lord's Supper — for your Bible, Missionary, and Sabbath-school societies? You tell us that it is enough that these are according to the spirit and precepts of the Word of God, or that they are directly inferred from the express statements of Scripture. And we grant you are right. But why not grant the advantage of the same process of reasoning to the case in hand? Not only can we infer the duty of abstinence from the Bible principles, but there we find the thing itself. The Nazarites and Rechabites were abstainers from all kinds of intoxicating liquors; and not only so, but their abstinence was approved by God. In their case, we have the thing not only recommended, but commanded. Then, in the well-known case of the apostle Paul, we have it commended as good, if by it evil can be averted, Paul, with his Master's conduct full in view, declared himself ready to abstain. Following in his footsteps, we are not afraid of treating our Lord and his apostles disrespectfully. It is, doubtless, not only lawful, but, in certain circumstances, a duty to abstain, otherwise Paul would not have uttered his famous declaration." — *Scottish Temperance Review*, April, 1848.

The Rev. Dr. DUFF, at a temperance meeting held in Calcutta, asked : “ Where, in all the Bible, is there any express prohibition against the habitual use of *arsenic* or *prussic acid*? It is enough that the Bible condemns all murder, whether it be that of ourself, or that of another.

“ And in condemning murder, it, of necessity, condemns the use of any or all of those means which naturally and inevitably lead to it. Has not the Bible, by its affecting records of the monstrous effects of indulging to excess in intoxicating liquors — has it not, by its express command to use God’s bounties without abusing them to the effecting of pernicious ends — has it not, by its terrible denunciations against the vice of drunkenness, declaring, on the authority of the living God, that no drunkard shall inherit the kingdom of heaven — has it not, by these and other means, stamped the seal of its reprobation with the most tremendous severity, on the habitual use of any substance, which, like ardent spirits, involves the most iniquitous abuse of God’s mercies, leads to the most atrocious outrages against all laws, human and divine, and more than anything else, multiplies the heaven-foreclosing and hell-opening vice of drunkenness? Besides, the substances now known under the name of ardent spirits could not be forbidden *by name* in the Bible, because, when it was written,

they were not known — not actually existent. The truth was, that for a thousand years after the dawn of the Christian era ardent spirits seem to have been unknown. They came to light in the laboratories of the alchemists of the middle ages, in their vain pursuit after an universal solvent which could extract gold from the baser metals. The gold-producing solvent they never found, but, instead thereof, they unhappily stumbled on a misery and madness-producing ingredient. They vainly wished to turn all the baser metals into gold; they really discovered the process of converting the most nutritious substances in nature into *poison*, and left the discovery as a fell legacy to their woe-begone posterity."

The Rev. Dr. CANDLISH says: "I will just say, and this is all I will say upon the subject, that we have greatly to fear a style of interpretation of Scripture which is resorted to by those who are peculiarly anxious to limit its authority. It is this. There is a class of interpreters who insist upon everything being proved out of Scripture by plain and explicit statements. They say that it is no use to reason upon the Scriptures. You need not point to show what is involved in Scripture — you need not draw arguments from Scripture — you need not plead the authority of the apostles or their example, unless you can show, with chapter and verse, the express and un-

equivocal deliverance fully upon the point. Now, this is the most dangerous of all the forms of incipient infidelity. It was therefore with great wisdom that the compilers of our standards inserted into these standards a declaration, that whatsoever can be proved from argument from Scripture, while not contained in explicit terms in the Scriptures, must be held to be an estimation of the mind of God, and, as such, binding upon us. The holy Scriptures were composed for men — men having understanding, men capable of reasoning and of intelligent deduction of principles. The holy Scriptures are an announcement, not of points and details, but of broad, general principles." — *Witness Newspaper*, 4th March, 1846.

SUPPLANTS THE GOSPEL.

Again, it is objected that abstinence supplants the gospel. We own we are wholly at a loss to comprehend on what this oft-repeated objection rests. Do we say that abstinence will save a man, whether he believes in Christ or no? Do we set it up in the room of the Saviour's cross, and bid any sinner trust in abstinence for acceptance with God? Because we commend abstinence as a prevention and cure of intemperance, do we less earnestly beseech men in Christ's stead to be reconciled to God? Do we forget to make full proof of the ministry, or neglect to employ

any gospel instrumentality which others put forth, if, by any means, we may save some? Where is the accuser that can make good such charges against us? Then what means this senseless allegation, that we put abstinence in room of the gospel? If the two things are used for wholly different purposes, how is the one put in the place of the other? What is the object of abstinence but this, simply to make men sober, and to keep them so? Do we not employ the gospel for a far higher end, to bring men through faith to Christ for forgiveness, and to make them meet for heaven? Surely these ends are wide enough apart to repel all charges of substituting the one for the other. And are not the means also distinct by which they are here reached? We seek the object of abstinence by not tasting intoxicating drink;—we aim at the end of the gospel by persuading men to believe the truth as it is in Jesus. Where there is this broad distinction, both in the end and means, what can we reckon it but a silly impertinence, or a groundless calumny to allege that we place abstinence in the room of the gospel? Is not the gospel an instrument for attaining eternal life, and, like every other instrument, does not its efficiency depend on its proper application? It is the power of God to salvation, but only to every one that believeth it. Having, then, received this instrument of salvation, it remains that we apply it to de-

stroy every sin from our own heart, and to eradicate every evil from society. So far, then, from supplanting the gospel by abstinence, we maintain that we are only thus carrying it out in employing an effectual means to root out intemperance from our land. We have got the Divine instrument, and in this way we learn from itself how we should apply it to suppress this national vice that the word of the Lord may have free course and be glorified. Let us not be told here, Preach the gospel, and the evil you deplore will give way before it. It is enough to reply, this is not all that is done in similar cases. You did not go merely and preach the gospel to the West India planters, trusting to their belief and obedience to its principles to emancipate their slaves. You organized emancipation societies; you sought thus to create a public opinion against slavery; you took means to make this bear upon the acts of the legislature, until the happy day dawned when the bondmen were free. There were no insinuations then that anti-slavery associations were put in room of the gospel. Yet there is not a reason for the allegation in the case of abstinence that does not bear with equal force on a society for emancipation. If it was right to do something more than preach the gospel for the extinction of slavery, how can it be shown that it is not equally right to do this, in using special means for the suppression of intemperance?

DISPARAGES THE GRACE OF GOD.

Further, it is objected that abstinence disparages the power of the grace of God.

The Rev. WILLIAM REID says: It is feared that we are seeking to accomplish, by a human device, what the gospel or the grace of God is alone designed and adequate to accomplish. Now we might meet the objection by asking, Why, then, employ specific measures for the suppression of slavery, infidelity, and Sabbath desecration? You tell us that you oppose these evils by the sword of the Spirit, which is the word of God. And how do you then oppose them? By exhibiting their hideousness, and applying to their extirpation those principles which you find in the Bible evidently designed for that purpose? You do not content yourselves with proclaiming simply what are termed "the doctrines of the cross;" but you say, "Do unto others as you would that others should do unto you;" "Remember the Sabbath day to keep it holy;" "He that believeth not shall be damned." What, then, is our course in the suppression of intemperance? Do we not follow a similar course,—exhibit the hideousness of drunkenness,—point out the way by which men become its slaves, and say, "Abstain from all appearance of evil;" "Enter not into temptation;" "It is good neither to eat flesh,

nor drink wine, nor anything whereby thy brother stumbleth"? But the objection evidently rests on a gross fallacy. It proceeds upon the supposition that we have no warrant to attempt anything short of the conversion of our fellow-men. Now, this is what we can not grant. The Bible itself teaches us, that it is only when we are willing to give up our evil habits that God is willing to hear our cry for mercy. What is plainer than this in that passage in Isaiah i. 16-18? Further, the objection proceeds upon the supposition that, because man can not render himself spiritually holy in the sight of God therefore he is powerless to "cease to do evil." There is a vast difference between a change of habit and a change of heart,—between ceasing to gratify a depraved propensity, and regaining a lost relish for holiness. Divine grace alone can do the one; but man himself can do the other. All that we contend for in this matter is, that man of himself is able to abandon evil habits; and in this there is nothing like disrespect to either the gospel or the grace of God, He has never promised to do for us what we can do for ourselves. Gracious agency begins only where human agency fails. Christ commanded those around him to roll the stone from the sepulchre of Lazarus. He could have done so himself as easily as raised the dead: but this they were adequate to, and there-

fore He required it of them. May we not tell a thief to abandon his dishonesty or a swearer to abandon his profanity, without being charged with disrespecting the grace of God? Surely, then, we may be allowed to seek the suppression of drunkenness without being charged with undervaluing the gospel. Argument, however, is here useless. The thing called in question has, in ten thousand instances, been realized. Many have become sober without giving evidence of a Divine change. Has the Spirit's work, then, been impiously superseded? No. They have only accomplished what lies within the range of human ability. But better, says our opponent, that you plied the objects of your solicitude with gospel motives. And what Christian abstainer, expostulating with the drunkard, is not in the custom of doing so? Far be it from us to assert that conversion may not cure a drunkard of his vile habit. But, surely, better a change of manner than no change at all. And further, while God may convert a sinner amid his vicious practices, facts prove that freedom from vicious courses is more favorable to the reception of gospel truth. Then the mind is more likely to ponder the claims of Christianity, and cherished practices do not oppose the entrance of principles of purity. But some start back in pious horror at such a sentiment. "Do you deny," they ask, "the power of Divine grace?"

Do you contend for a preparatory process for the reception of the gospel? Is it not a fact that grace often magnifies its power in the conversion of the most profligate characters?" All this we admit; but also contend that there are certain habits and states of mind more unfavorable than others to the reception of the truth. Who that values a godly life is not in the custom of assuring the young, that the period of youth is the best for the cultivation of a religious character? And why? Because the young are generally free from the influence of prejudice and confirmed vicious habits. Now, if this be admitted, where is our heterodoxy? If youth be most favorable for serious impression, because vile habits have not been formed, in the same way is a sober life more favorable than a drunken one to the reception of the gospel. Is not an abstaining community more likely to receive the gospel than a tippling one? Do not missionaries tell us that they have no greater obstacle to contend with than the drinking habits of the people among whom they labor? Why, then, not seek to bring the community into that condition most favorable to the interests of religion? But even admitting that conversion will reform a drunkard, experience testifies that he has no safety but in the abstinence principle. If alcohol be admitted to the stomach, it will there produce its natural effects.

Grace was never designed to counteract a physical tendency. You may just as reasonably expect that a Christian will breathe a poisonous atmosphere without danger, as suppose that a Christian may drink a poisonous liquid without danger. Thousands, under the preaching of the gospel, become the victims of drink. If people drink, the most evangelical preaching will not preserve them sober. If, however, other means will, why not adopt them? and in this there is no disparagement to the gospel. It is not disparagement to it to assert that it will not subdue or counteract the natural tendency of opium or tobacco; and when we declare that it has no power to counteract the influence of alcohol in the human form, we do it no dishonor. Safety is to be found in abstinence alone. The only way, then in which the gospel can cure the evil of intemperance, or afford perfect security from its dangerous influence, is by inducing the people to give up the cause of the whole mischief. But, to expect the cure of the evil so long as the article is used, is vain. The most exalted saintship enjoys here no exemption; for alcoholic liquors tend to produce the drunkard's craving in the stomach of a believer as certainly as in the stomach of an infidel.

MODERATION COMMENDED.

It is, moreover, objected that we are commanded to let our moderation be known to all men. And what then? Moderation in what? Is it moderation in temper, or moderation in food, or moderation in the style of life? It is a pitiful begging of the question to assume that this means moderation in intoxicating drink. This is to trust to sound rather than to sense. The word in question means "gentleness."

The REV. BENJAMIN PARSONS says: That an illiterate and thoughtless reader of the Scriptures should sometimes mistake the meaning of this passage, may not awaken much surprise; but that studious men and scholars should ever produce it as a license for drinking poisons, is a painful fact which we are sorry to have forced on our attention. Every scholar knows that the Greek term *ἐπιεικής* signifies mildness, gentleness, submission, clemency. The root from which it springs means *to yield*, because a person who is mild or gentle is of a yielding disposition, and instead of being impatient or revengeful, patiently submits to the afflictions he may be called on to endure. To suppose that the apostle meant that the Philippians should drink a moderate portion of poison, because the "Lord was at hand," is one of the most outrageous interpretations that was ever

given to a passage of holy writ. The whole context shows, that he only intended to say, "Let your gentleness and meekness be known to all men : the Lord is at hand."

A GOOD CREATURE OF GOD.

Once more it is objected that every creature of God is good, and to be received with thanksgiving.

The REV. WILLIAM REID says : That everything in nature, as it comes pure from the hand of God, *is good*, we cordially admit. But, if man subjects the gifts of providence to certain processes which materially alter their properties, we hold that it is our right to sit in judgment upon them in their altered state, and approve or condemn them according to their tendency and effects ; and if their tendency and effects be evil, we reflect not upon the goodness and wisdom of God, but on man's perverted ingenuity, when we affirm that they are unfit to be used with safety. If you pollute the pure water from the fountain, and we decline to drink it in its polluted state, you may as consistently charge us with ingratitude because that water is a blessing, as charge us with ingratitude because we will not drink under the name of wine, an article which has been proved to be an adulterated and pernicious substance. But even were our liquors unadul-

terated,—pure and wholesome, direct from the great storehouse of the Universal Parent,—we would show no disrespect to the giver by declining them. We may abstain from even lawful articles without sin. Paul would eat no flesh while the world stood, if it made a brother to offend. If, then, for reasons which seem good, we select from the table of our heavenly Father one article in preference to another, we but exercise that liberty which He has freely granted to all his children. Whoever thinks of charging with ingratitude to God those who abstain from the use of tobacco? and yet, is not tobacco as much a creature of God as anything else?

CHRISTIAN MISSIONS—A PLEA FOR ABSTINENCE.

Our religion is self-extending as it is self-evidencing. It is of no particular land or nation. It is for the world and the race. Like the sun in the heavens, it occupies a sphere above the earth, which it blesses, and sheds down light and life to all mankind. The missionary enterprise is therefore an essential part of true Christianity, and what is favorable to it is in keeping with the spirit of our religion. Do not Scripture missions thus form a powerful plea in behalf of abstinence?

What outward obstacle to the progress of the gospel can be compared with the drinking customs of this land, and the intemperance that springs from them? In these days of ours, how few are the accessions made from the world to the church, how numerous are the instances of backsliding from a religious course? Does not our religion appear to be struggling among us for existence, rather than carrying forward its triumphs in the conversion of men? And what so fruitful a cause of this as the use of intoxicating drink? Is not this drawing away vast numbers of the young taught in our Sabbath schools, and promising to be the hope of our churches? Is not this drawing back very many who at one time did run well? Who can tell to what extent these drinking practices are searing the conscience, effacing religious impressions, leading to companionships that sap the foundations of Bible morality and of Bible faith? Who can tell how much careless, unprofitable hearing of the word on the Sabbath is occasioned by previous drinking on the Saturday night? And then the sacred day itself, the Sabbath of God, how extensively is it mis-spent, profaned, lost for good, turned into an evil, all through the temptations and indulgence of strong drink? The benevolent efforts, too, of the times, how are these impeded, counteracted, rendered almost nugatory by the agency of drink? Be-

nevolence and philanthropy may plant their schools for neglected youth, and send their missionary agents into the wynds and closes of our populous cities ; but what avails it all, when intoxicating drink is freely sold there to the victims of its power. How saddening is it to the heart of a religious reformer, as he goes among the masses of his fellow-creatures in their haunts of wretchedness, beseeches them to turn from the error of their ways, sees, perhaps, the tear stand in the eye, as he tells them of a Saviour ; and then, when he leaves their miserable dwellings, beholds the glaring dram-shop, with all its allurements, tempting them to enter, and purchase the drink which is destroying their bodies and their souls.

Let the report of any home mission be examined, let the testimony of any home missionary be heard, and it will be found that the drinking practices of the country are meeting these at every turn. Let the evidence from the foreign mission field be also collected, and it will be observed that strong drink has been one of the most powerful obstacles to success ; while the adoption of abstinence has acted as an auxiliary to the advancement of the gospel. In numerous cases an inveterate prejudice has been created against our religion among heathen tribes, by the intemperance of its professors, and by their efforts to tempt others to the same habits for the sake of gain.

Many of the missionaries have been tauntingly told to remain at home, and reform their own countrymen to sobriety, and not a few of the North American Indians have been alarmed at the fire-water which white men introduced among them, to the ruin of their tribes. Wherever the drinking customs of our country have been carried, they have formed a barrier to the progress of religion; but, on the other hand, where the temperance reform has been introduced, the most blissful effects have followed. Hear the testimony to this effect of some of the most honored laborers for Christ in foreign lands. The Venerable Archdeacon JEFFREYS, of Bombay, declares "it is vain for a missionary to go to the east unless he is an abstainer." I am persuaded, too, from many years of past experience, that God will not bless the cause of missions with any extensive success, till the missionaries of the everlasting gospel take up this position. Again, of the illustrious JOHN WILLIAMS, it is testified by his biographer, "before this, Mr. Williams had become a determined enemy to the use of ardent spirits, and what he now beheld of the effects of intemperance at Raiatea, confirmed and increased his aversion to this potent poison of body and soul. Having satisfied himself by the experience of many laborious years, that such stimulants were not essential to health or energy, and having seen their fatal

influence in frustrating the objects he so ardently desired, he could not in after years be induced to make terms with what he believed and denounced to be a fell destroyer." Once more, the honored Dr. PHILIP, of South Africa, thus witnesses: "The governor and his lady, and a few others at the head of our society, agree in thinking that infant schools and temperance societies are most excellent things. At most of our stations we have found temperance societies to be what a person at one of our stations called them, John Baptist Societies. They are sent to prepare the way of the Lord. Our missionaries have found them to be most valuable auxiliaries in promoting the cause of God in Africa: we have temperance societies at each station, and there are few of our people who do not conform to their rules."

Is not this a powerful plea for abstinence, that it so helps forward the cause of God? Would not its adoption set free large sums of money at present expended in drinks that are worse than useless, and prepare to replenish the treasury of the grandest enterprise that can occupy the energies of man? Is it not sad to think that, after all the appeals made from the pulpits and through the press of our land, only about half a million of pounds sterling are collected for all our benevolent purposes in Britain, while above fifty millions are freely spent among us in intoxicating drinks?

Who is not ready to do something to wipe away this reproach? And does not abstinence point out an easy and effectual way? Only give to the church the money, the energy, and the moral power which the drinking customs destroy, and then with a replenished treasury, renewed strength, and invigorated piety, she will go forth successfully to the conquest of the world.

Let, then, the friends of truth and religion throw off all supineness and awaken to the zeal which the magnitude of our danger requires. Let them not countenance the customs out of which such evils spring, but let them espouse the abstinence principle, proved, as it is, to be an effective auxiliary of the gospel of Christ. This gospel has proved itself to be the power of God unto salvation, and it must yet go on conquering and to conquer. In its first days it appeared as a small stream, springing up in the mountain side, and it seemed as if the sands of the desert on which it flowed would drink it up, but it grew as it advanced into a great river, diffusing healing and life wherever it came. Blessed thought! even now the word of life is extending its conquests in many lands. Saving conviction passes from heart to heart; the cry of mercy rises from afar into the ear of God. Glorious prospect! the Prince of Life shall increase his welcome reign, shall ransom sinners from the ruins of their fall,

till that hallowed era revolve, so wonderful and yet so certain, when every kindred and people shall celebrate the jubilee anthem of a regenerated world, singing, "Hallelujah, for the Lord God omnipotent reigneth." While we wait in assured hope for these peaceful years, and look on the church as she advances forward to her millennial rest, we hear a voice from above urging on us this plea of abstinence. "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people."

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